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PRESBYTERIAN
YEAR BOOK
AND
ALMANAC
FOR THE
DOMINION OF CANADA
AND
NEWFOUNDLAND.

Edited by REV. JAMES CAMERON, CHATSWORTH.

TORONTO :
JAMES CAMPBELL & SON,
1875.

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TORONTO.**

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P R E F A C E.

THE year 1875 is expected to be a memorable year in the history of Presbyterianism in the Dominion of Canada. This year, as is now fully expected, will witness a union of the four Presbyterian Churches of British North America, and will thus constitute a new and important era in their history. The occasion seems a favourable one for beginning the publication of a Presbyterian Year Book for the Dominion of Canada, to be continued henceforward from year to year.

The Year Book is intended to be a handy book of reference on all important matters connected with the Presbyterian Churches of British North America; a means, further, of spreading information among Presbyterian people, as to the history, work and prospects of Presbyterianism in this land and in other lands; as a beginning also in the work of collecting statistical, ecclesiastical and historical materials, that may be useful in after times as a contribution to the history of the Presbyterian faith in this section of North America; and as an offering, lastly, from Canada to her sister Presbyterian Churches throughout the world, for the work, already begun, of ascertaining the strength of Presbyterianism in Christendom, of bringing its scattered branches to know each other better, and of uniting them in such work as may be common, and possible to both.

The Year Book, therefore, contains a calendar marked with days famous in Presbyterian Church history; the officers and members of the four Churches now negotiating regarding Union; the Presbyterian Colleges in the Dominion, with names of Professors and subjects of study; sketches of the origin and progress of some of our leading Presbyterian Congregations; a glimpse of the branches of the Presbyterian family in other parts of the world; obituaries of Presbyterian Ministers in Canada deceased during the past ecclesiastical year; together with short articles on Presbyterian topics of practical interest, such as Presbyterian Literature in the Dominion, Pastoral Sustentation Fund, Mission Work, and Ecumenical Council of Presbyterian Churches.

Correspondence was opened up with leading men in various countries for obtaining official documents and personal information, and we have now to return sincere thanks to the Clerks of the Supreme Courts of all the Presbyterian Churches in the Dominion, in the United States, and most of the Churches in Great Britain and Ireland, for their prompt and polite attention in forwarding the Minutes and Reports of their respective Churches for 1874. It is matter of regret that our limited space forbids a fuller use of the interesting and important collection of Presbyterian Blue Books that lies on our table. Special thanks are due to Dr. Edwin Hatfield, of New York, and Dr. Donald Fraser, of London, for assistance; also to Dr. Blaikie and Dr. McCosh, for indicating sources of information, and to James Croil, Esq., Montreal, the Rev. Wm. Reid, Toronto, and the Rev. Robert Murray, Halifax, for contributions and corrections.

Correspondents will much oblige the Editor by pointing out any inaccuracies they may observe, and supplying additional information in regard to such matters as Presbyterian literature and history of congregations, so that this Book may become, year by year, more correct and more complete.

JAS. CAMERON.

CHATSWORTH, ONT., Dec. 14th, 1874.

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Dr. Donald
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CAMERON.

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CALENDAR—1875.

Golden Number	14	Dominical Letter	C
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Solar Cycle	8	Julian Period	6588

The year 5636 of the Jewish Era begins September 30th, 1875.
 Ramadan (month of abstinence observed by Turks) begins
 October 1st, 1875.
 The year 1292 of the Mohammedan Era begins February 7th, 1875.

THE SEASONS.

Sun enters Aries, Spring begins March	20	D	12	Greenwich Mean Time
Sun enters Cancer, Summer begins June	21	H	9	
Sun enters Libra, Autumn begins September	22	23		
Sun enters Capricornus, Winter begins December	21	17		

ECLIPSES.

In the year 1875 there will be two eclipses, both of the Sun.
 I. A total eclipse of the Sun April 5, 1875, visible in portions of Africa and Asia, and in the intermediate Indian Ocean.

II. An annular eclipse of the Sun September 28-29, 1875, visible in Canada. Begins on the earth generally September 9-10, 1 a.m., mean time of Greenwich, in longitude 61° W., latitude 38° N.; ends on the earth generally September 29, 3.34 p.m., in longitude 30° E., latitude 20° S

In the Calendar, the Sun's rising and setting are given for the centre, corrected for refraction; the Moon's rising is given from full to change, and setting from change to full.

JANUARY—1875

MOON'S PHASES

	D	H	M	D	H	M	
<i>New Moon,.....</i>	7	11	51 M	<i>Full Moon,.....</i>	21	0	23 E
<i>First Quarter,.....</i>	14	4	04 E	<i>Last Quarter,.....</i>	29	7	16 M

REMARKABLE EVENTS.

				Sun Rises.	Sun Sets.	Moon Rises.
1	F	1801, Union of Great Britain and Ireland.		7 34	4 34	1 49
2	S	1784, Treaty between Gt. Britain and U. S. signed.		7 34	4 35	2 52
3	S	GOD RESTED ON THE SEVENTH DAY. Gen. ii. 2.		7 34	4 36	3 58
4	M	1580, Archbishop Ussher born in Dublin.		7 34	4 37	5 04
5	Tu	1793, John Howie, Author of Scot's Worthies, died.		7 34	4 38	6 08
6	W	TWELFTH DAY. 1706, Ben. Franklin born.		7 34	4 39	SETS.
7	Th	1815, Battle of New Orleans.		7 33	4 40	4 23
8	F	1650, Rouse's version of Psalms approv'd by S. Par.		7 33	4 41	5 32
9	S	1873, Death of Napoleon III., at Chiselhurst, Eng.		7 33	4 42	6 45
10	S	GOD BLESSED THE SEVENTH DAY. Gen. ii. 3.		7 33	4 43	8 00
11	M	1817, Dr. Dwight died, aged 65.		7 32	4 44	9 14
12	Tu	1842, Sir Charles Bagot, Gov. Gen.		7 32	4 45	10 28
13	W	1749, Fox born.		7 32	4 46	11 42
14	Th	1784, Treaty with Gt. Brit'n ratified by U. S. Cong.		7 31	4 48	A. M.
15	F	1559, Coronation of Queen Elizabeth.		7 31	4 49	0 58
16	S	1707, Act securing Pres. Ch. Gov. in Scotland.		7 30	4 50	2 17
17	S	THE PEOPLE RESTED ON THE SEVENTH DAY. Ex. xvi. 30.		7 30	4 51	3 37
18	M	1840, Penny Postage commenced.		7 29	4 52	4 55
19	Tu	1793, James Watt born.		7 28	4 54	6 07
20	W	1790, John Howard died.		7 28	4 55	7 07
21	Th	1712, Patronage restored.		7 27	4 56	RISES.
22	F	1733, Greenland Mission began.		7 26	4 58	6 01
23	S	1806, William Pitt died.		7 25	4 59	7 13
24	S	THE LORD HATH GIVEN YOU THE SABBATH. Ex. xvi. 29.		7 25	5 00	8 22
25	M	1858, P. Roy'l of Eng. marr'd to F. Wm. Pr. of Prus.		7 24	5 02	9 28
26	Tu	1759, Robert Burns born.		7 23	5 03	10 32
27	W	1784, Sabbath Schools begun.		7 22	5 04	11 35
28	Th	1581, Scot's Conf. of Faith signed by James VI.		7 21	5 06	A. M.
29	F	1645, Copy of Cov. in every Church.		7 20	5 07	0 39
30	S	1649, Charles I. beheaded.		7 19	5 08	1 44
31	S	REMEMBER THE SABBATH DAY TO KEEP IT HOLY. Ex. xx. 8.		7 18	5 10	2 49

FEBRUARY—1875.

MOON'S PHASES.

D H M
21 0 23 M
29 7 16 M

	D	H	M		D	H	M
New Moon.....	6	2	37 M	Full Moon.....	20	2	44 M
First Quarter.....	13	0	03 M	Last Quarter.....	28	4	34 M

	Moon Rises.
34	I 49
35	2 52
36	3 58
37	5 04
38	6 08
39	SETS.
40	4 23
41	5 32
42	6 45
43	8 00
44	9 14
45	10 28
46	II 42
47	A. M.
48	0 58
49	2 17
50	3 37
51	4 55
52	6 07
53	7 07
54	RISES.
55	6 01
56	7 13
57	8 22
58	9 28
59	10 32
60	II 35
61	A. M.
62	0 39
63	1 44
64	2 49

		REMARKABLE EVENTS.	Sun Rises.	Sun Sets.	Moon Rises.
1	M	1789, First Presidential Election, United States.	7 17	5 11	3 54
2	Tu	CANDLEMAS. "A LIGHT TO LIGHTEN THE GENTILES." Lk. ii. 32.	7 16	5 12	4 56
3	W	1754, Andrew Fuller born.	7 14	5 14	5 52
4	Th	1555, Rogers, first Protestant Martyr.	7 13	5 15	6 39
5	F	1788, Sir Robert Peel born.	7 12	5 16	SETS.
6	S	1685, King Charles II. born.	7 11	5 18	5 43
7	S	THE SEVENTH DAY IS THE SAB. OF THE LORD THY GOD. Dt. v. 14.	7 10	5 19	7 00
8	M	1872, Assassination of Lord Mayo.	7 08	5 21	8 16
9	Tu	1868, Sir David Brewster died.	7 07	5 22	9 32
10	W	1831, Dr. Andrew Thomson died.	7 06	5 23	10 48
11	Th	1826, London University founded.	7 04	5 25	A. M.
12	F	1662, Dr. Cotton Mather born at Boston.	7 03	5 26	0 07
13	S	1554, Lady Jane Grey beheaded.	7 02	5 27	1 26
14	S	THE LORD BLESSED THE SEVENTH DAY AND HALLOWED IT. [Ex. xx. 11.]	7 00	5 29	2 44
15	M	1697, National Debt commenced.	6 59	5 30	3 57
16	Tu	1497, Melancthon born.	6 57	5 31	4 59
17	W	1688, Renwick, Scottish Martyr, beheaded.	6 56	5 33	5 49
18	Th	1546, Luther died, aged 63.	6 54	5 34	6 26
19	F	1473, Copernicus born.	6 53	5 35	RISES.
20	S	1823, Tithes abolished in Upper Canada.	6 51	5 37	6 05
21	S	TO-DAY IS A SABBATH TO THE LORD, Ex. xvi. 25.	6 50	5 38	7 12
22	M	1732, George Washington born.	6 48	5 39	8 17
23	Tu	1863, Source of the Nile discovered.	6 47	5 41	9 21
24	W	1872, Rev. Dr. Guthrie died.	6 45	5 42	10 25
25	Th	1848, Republic proclaimed in Paris.	6 43	5 43	11 30
26	F	1714, Rev. James Hervey born.	6 42	5 44	A. M.
27	S	1872, Thanksgiving for Recovery of Pr. of Wales.	6 40	5 46	0 35
28	S	KEEP THE SABBATH, THEREFORE, FOR IT IS HOLY UNTO YOU. [Ex. xxxi. 14.]	6 38	5 47	1 40

MARCH—1875.

MOON'S PHASES.

	D	H	M	D	H	M
New Moon.....	7	3	03 E	Full Moon.....	21	6 34
First Quarter.....	14	7	48 M	Last Quarter.....	29	11 07

REMARKABLE EVENTS.

			REMARKABLE EVENTS.	Sun Rises.	Sun Sets.	Moon Rises.
1	M	1625, John Robinson died.		6 37	5 48	2 43
2	Tu	1791, John Wesley died.		6 35	5 50	3 41
3	W	1765, Isle of Man united to Great Britain.		6 33	5 51	4 31
4	Th	1789, First U. S. Cong. met at New York.		6 32	5 52	5 12
5	F	1861, (4th) Inauguration of Abraham Lincoln.		6 30	5 53	5 46
6	S	1796, First Missionaries landed at Tahiti.		6 28	5 55	6 14
7	S	KEEP MY SABBATHS: I AM THE LORD YOUR GOD. Lev. xix. 3.		6 26	5 56	SETS.
8	M	1702, William III. died, aged 51.		6 25	5 57	7 12
9	Tu	1451, Americus Vespucc. born.		6 23	5 59	8 31
10	W	1863, Pr. of Wales m'd to Princess Alex. of Denm'k		6 21	6 00	9 51
11	Th	1709, First London daily paper.		6 19	6 01	11 13
12	F	1857, Desjardin Canal calamity.		6 18	6 02	A. M.
13	S	1556, Cranmer burnt.		6 16	6 03	0 34
14	S	OBSERVE THE SABBATH AS A PERPETUAL COVENANT. Ex. xxxi.		6 14	6 05	1 50
15	M	1685, Ralph Erskine born.		6 12	6 06	2 25
16	Tu	1812, Badajoz taken by Wellington.		6 10	6 07	3 48
17	W	432, St. Patrick died.		6 09	6 08	4 29
18	Th	1766, Repeal of the Stamp Act by British Parliam't		6 07	6 09	5 01
19	F	1860, Missionary Conference at Liverpool.		6 05	6 11	5 26
20	S	1727, Sir Isaac Newton died.		6 03	6 12	5 46
21	S	THOU MADST KNOWN UNTO THEM THY HOLY SABBATH. [Neh. ix. 14.]		6 02	6 13	RISES.
22	M	1758, Rev. Pres. Jona Edwards, Princeton, died,		6 00	6 14	7 09
23	Tu	1564, Shakspeare born. [aged 55.]		5 58	6 16	8 13
24	W	1603, Queen Elizabeth died.		5 56	6 17	9 17
25	Th	1843, Rev. Robt. Murray McCheyne died, aged 29		5 54	6 18	10 22
26	F	GOOD FRIDAY. 1819, Duke of Cambridge born.		5 52	6 19	11 28
27	S	1701, James I. died.		5 51	6 20	A. M.
28	S	EASTER SUNDAY. WE WOULD NOT BUY IT OF THEM ON THE SAB. [Neh. x. 31.]		5 49	6 21	0 31
29	M	1788, Charles Wesley died.		5 47	6 23	1 31
30	Tu	1814, British troops enter Paris.		5 45	6 24	2 23
31	W	1807, Slave trade abolished by British Parliament.		5 43	6 25	3 07

APRIL—1875.

Moon's PHASES.

D H M
21 6 34
29 11 07

New Moon.....	6 1 18 M	Full Moon.....	20 11 12 M
First Quarter.....	12 4 16 E	Last Quarter.....	28 2 00 E

Sun Sets.	Moon Rises.
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REMARKABLE EVENTS.

			Sun Rises.	Sun Sets.	Moon Rises.
5 48	2 43	1 Th	1873, S. S. Atlantic lost and 563 lives.	5 42	6 26
5 50	3 41	2 F	1705, Rev. John Howe died.	5 40	6 27
5 51	4 31	3 S	1872, Earthquake at Antioch.	5 38	6 29
5 52	5 12	4 S	I COMMAND THE LEVITES TO SANCTIFY MY SABBATH. [Neh. xiii. 22.]	5 36	6 30
5 53	5 46	5 M	1849, Great fire in Toronto.	5 34	6 31
5 55	6 14	6 Tu	1814, Napoleon sent to Elba.	5 33	6 32
5 56	SETS.	7 W	1499, Canada discovered.	5 31	6 33
5 57	7 12	8 Th	1692, Hudson's Bay Company formed.	5 29	6 35
5 59	8 31	9 F	1641, Episcopacy and Liturgy abol'd by Long Par.	5 27	6 36
6 00	9 51	10 S	1853, Clergy Reserve Bill passed.	5 26	6 37
6 01	11 13	11 S	WHAT EVIL THING IS THIS THAT YE DO, BUYING AND SELLING. [Neh. xiii. 17.]	5 24	6 38
6 02	A. M.	12 M	1861, American civil war commenced.	5 22	6 39
6 03	0 34	13 Tu	1829, Catholic Emancipation in England.	5 21	6 41
6 05	1 50	14 W	1865, Abraham Lincoln assassinated.	5 19	6 42
6 06	2 25	15 Th	1861, Inundation at Montreal.	5 17	6 43
6 07	3 48	16 F	1746, Battle of Culloden.	5 16	6 44
6 08	4 29	17 S	1790, Benjamin Franklin died.	5 14	6 45
6 09	5 01	18 S	FROM THAT TIME FORTH THEY CAME NO MORE ON THE SABBATH. [Neh. xiii. 21.]	5 12	6 46
6 11	5 26	19 M	1560, Melanchthon died.	5 11	6 48
6 12	5 46	20 Tu	1653, Long Parliament dismissed by Cromwell.	5 09	6 49
6 13	RISES.	21 W	323 B.C., Alexander the Great died.	5 07	6 50
6 14	7 09	22 Th	1850, Wordsworth died.	5 06	6 51
6 16	8 13	23 F	1616, Shakespeare died.	5 04	6 52
6 17	9 17	24 S	1731, Daniel Defoe died.	5 03	6 54
6 18	10 22	25 S	I WILL GIVE THEM (THAT KEEP MY SABB.) AN EV'L'TG NAME. [Isa. lvi. 5.]	5 01	6 55
6 19	11 28	26 M	1599, Cromwell born. 1800, Cowper died.	5 00	6 56
6 20	A. M.	27 Tu	1813, Battle of York. Toronto captured.	4 58	6 57
6 21	0 31	28 W	1794, Sir William Jones died.	4 57	6 58
6 23	1 31	29 Th	1822, President Grant born.	4 55	6 59
6 24	2 23	30 F	1789, Washington first President United States.	4 54	7 01
6 25	3 07				2 39

M A Y — 1 8 7 5 .

MOON'S PHASES.

	D	H	M		D	H	M
New Moon,.....	5	9	46 M	Full Moon,.....	20	3	32
First Quarter,.....	12	2	19 M	Last Quarter,.....	28	1	12

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ret Qu

REMARKABLE EVENTS.

				Sun Rises.	Sun Sets.	Moon Rises.	
1	S	1850, Prince Arthur born.		4 52	7 02	3 01	T
2	S	THE ADVERSARIES SAW HER AND DID MOCK AT HER SABBATHS.	[Lam. i. 7.]	4 51	7 03	3 23	W
3	M	1807, (2nd) English slave trade abolished.		4 49	7 04	3 44	T
4	Tu	1750, (3rd) John Willison of Dundee died.		4 48	7 05	4 07	F
5	W	1799, London Religious Tract Society instituted.		4 46	7 06	SETS.	S
6	Th	1776, Siege of Quebec raised.		4 45	7 08	9 08	S
7	F	1868, Lord Brougham died.		4 44	7 09	10 28	M
8	S	1859, (7th) Humboldt died.		4 43	7 10	11 35	T
9	S	I GAVE THEM MY SAB. TO BE A SIGN BETWEEN ME AND THEM.	[Ez. xx. 12.]	4 42	7 11	A. M.	V
10	M	1865, Union of Presbyterians in South Australia.		4 40	7 12	0 27	T
11	Tu	1778, Earl of Chatham died		4 39	7 13	1 06	F
12	W	1629, Puritans sailed for Massachusetts.		4 38	7 14	1 35	S
13	Th	1836, Eng. Col. Miss. Soc. established.		4 37	7 16	1 59	S
14	F	1796, Vaccination first tried.		4 36	7 17	2 18	M
15	S	1847, Daniel O'Connell died.		4 35	7 18	2 36	T
16	S	THEY (THE PRIESTS) SHALL HALLOW MY SABBATHS.	[Ez. xliv. 24.]	4 33	7 19	2 53	V
17	M	1854, Great fire at St. Hyacinthe.		4 32	7 20	3 10	T
18	Tu	1843, Disruption of Gen. Ass. of Church of Scot'nd.		4 31	7 21	3 29	I
19	W	1642, (18th) Montreal founded.		4 30	7 22	3 51	S
20	Th	1506, Columbus died. 1873, Sir G. Cartier died.		4 30	7 23	RISES.	S
21	F	1843, Gen. Ass. of Free Church of Scotland.		4 29	7 24	9 16	I
22	S	1867, Confederation B. N. America proclaimed.	[Ez. xvi. 3.]	4 28	7 25	10 13	22
23	S	THE PEOPLE SHALL WORSHIP BEFORE THE LORD ON THE SAB'H'S.		4 27	7 26	11 02	23
24	M	1819, Queen Victoria born.		4 26	7 27	11 42	24
25	Tu	1615, First R. C. Priests settle in Canada.		4 25	7 28	A. M.	25
26	W	1661, Marquis of Argyle executed.		4 25	7 29	0 14	26
27	Th	1574, Calvin died, aged 54.		4 24	7 30	0 41	27
28	F	1660, Restoration of Charles II.		4 23	7 31	1 04	28
29	S	1847, (31st) Dr. Chalmers died.		4 23	7 32	1 25	29
30	S	I WILL CAUSE ALL HER MIRTH TO CEASE AND HER SABBATHS.	[Hos. ii. 11.]	4 22	7 32	1 46	30
31	M			4 21	7 33	2 06	

J U N E — 1 8 7 5 .

MOON'S PHASES

D	H	M	D	H	M	D	H	M
20	3	33	3	5	3 E	18	6	38 E
28	1	12	10	2	37 E	26	9	21 M

Sun Sets.	Moon Rises.	REMARKABLE EVENTS.	Sun Rises.	Sun Sets.	Moon Rises.
7 02	3 01		4 21	7 34	2 32
7 03	3 23		4 20	7 35	3 00
7 04	3 44		4 20	7 36	SETS.
7 05	4 07		4 19	7 37	9 15
7 06	SETS.		4 19	7 37	10 15
7 08	9 08		4 19	7 38	11 01
7 09	10 28		4 18	7 39	11 35
7 10	11 35		4 18	7 39	A. M.
7 11	A. M.		4 18	7 40	0 01
7 12	0 27		4 18	7 41	0 23
7 13	1 06		4 18	7 41	0 42
7 14	1 35		4 17	7 42	0 59
7 16	1 59		4 17	7 42	1 16
7 17	2 18		4 17	7 43	1 35
7 18	2 36		4 17	7 44	1 56
7 19	2 53		4 17	7 44	2 20
7 20	3 10		4 17	7 44	2 51
7 21	3 29		4 17	7 44	RISES.
7 22	3 51		4 18	7 44	8 59
7 23	RIES. 20		4 18	7 45	9 42
7 24	9 16		4 18	7 45	10 16
7 25	10 13		4 18	7 45	10 45
7 26	11 02		4 18	7 45	11 08
7 27	11 42		4 19	7 46	11 30
7 28	A. M. 25		4 19	7 46	11 50
7 29	0 14		4 20	7 46	A. M.
7 30	0 41		4 20	7 46	1 10
7 31	1 04		4 21	7 46	0 32
7 32	1 25		4 21	7 46	0 57
7 32	1 46		4 21	7 46	1 30
7 33	2 06				

J U L Y — 1 8 7 5 .

MOON'S PHASES.

	D	H	M		D	H	M
New Moon.....	3	0	7 M	Full Moon.....	18	8	
First Quarter.....	10	5	22 M	Last Quarter.....	25	3	

REMARKABLE EVENTS.

					Sun Rises.	Sun Sets.	Mo Ris.
1	Th	1867, Confederation of Canada. DOMINION DAY.		4 22	7 45	2	1
2	F	1608, Quebec founded. 1620, Pilg. Fathers sailed.		4 22	7 45	3	2
3	S	1817, First Synod of Pres. Church of Nova Scotia.		4 23	7 45	SET	3
4	S	NOT DOING THINE OWN WAYS. Isa. lviii. 13.		4 23	7 45	9	4
5	M	1776, (4th) American Independence declared.		4 24	7 44	10	5
6	Tu	1795, Rev. G. Henry, first Pres. min. in Can. died,		4 25	7 44	10	6
7	W	1795, Associate Pres'b'y. of N. S. [aged 86.		4 25	7 44	10	7
8	Th	1874, (6th) Earl of Dalhousie died.		4 26	7 44	11	8
9	F	1814, Battle of Chippewa.		4 27	7 43	11	9
10	S	1509, John Calvin born at Noyon, in France.		4 28	7 43	11	10
11	S	NOR FINDING THINE OWN PLEASURE. Isa. lviii. 13.		4 28	7 42	11	11
12	M	1786, (11th) Dr. James McGregor land. in Halifax.		4 29	7 42	A. M.	12
13	Tu	1690, (12th) Battle of the Boyne.		4 30	7 41	0	13
14	W	1803, (12th) Dr. Thomas G. Thrie born.		4 31	7 40	0	14
15	Th	1815, Napoleon Bonaparte surrendered.		4 32	7 40	1	15
16	F	1857, Massacre at Cawnpore.		4 32	7 39	2	16
17	S	1560, Confession of Faith ratified by Scot. Par.		4 33	7 38	3	17
18	S	NOT SPEAKING THINE OWN WORDS. Isa. lviii. 13.		4 34	7 38	RISES	18
19	M	1870, War by France against Pr. (18th) Pap. Infal.		4 35	7 37	8	19
20	Tu	1689, Prelacy abolished in Scotland.		4 36	7 36	9	20
21	W	1683, Lord W. Russell exec. 1796, R. Burns died.		4 37	7 35	9	21
22	Th	1839, Revival at Kilsyth, Scotland.		4 38	7 34	9	22
23	F	1840, Upper and Lower Canada united,		4 39	7 33	10	23
24	S	1725, Rev. John Newton born.		4 40	7 32	10	24
25	S	BLESSED IS THE MAN THAT KEEPETH THE SAB. Isa. lvi. 2.		4 41	7 31	11	25
26	M	1830, Coleridge died,		4 42	7 30	11	26
27	Tu	1866, Atlantic cable laid.		4 43	7 29	A. M.	27
28	W	1689, Siege of Derry ended.		4 44	7 28	0	28
29	Th	1648, Shor. Cat. approved. 1833, Wilberforce died.		4 45	7 27	0	29
30	F	1588, (29th) Destruction of Spanish Armada.		4 46	7 26	1	30
31	S	1743, (30th) Paley born. 1771, (31st) Gray, poet, d'd		4 47	7 25	3	31

AUGUST—1875.

MOON'S PHASES.

	D	H	M		D	H	M
Now Moon.....	18	8		Last Quarter.....	23	8	21 E
First Quarter.....	25	3		New Moon.....	30	6	23 E
Full Moon.....							

REMARKABLE EVENTS.

	Sun Sets.	Mo Ris.			Sun Rises.	Sun Sets.	Moon Sets.
22	7 45	2	I S	OBSEVE THE SABBATH FOR A PERPETUAL COVENANT. Ex. xxx. 8.	4 48	7 24	7 59
22	7 45	3	2 M	1834, (1st) Slavery abolished in British Colonies.	4 49	7 23	8 25
23	7 45	SETS	3 Tu	1492, Columbus' 1st voy. 1870, Bat. of Saarbruck.	4 51	7 21	8 47
23	7 45	9	4 W	1583, Sir Humph. Gilbert takes poss. of Newfoundland.	4 52	7 20	9 06
24	7 44	10	5 Th	1620, Pilg. fathers sail'd from Southampton.	4 53	7 19	9 24
25	7 44	10	6 F	1835, Dr. McCrie died at Edinburgh, aged 64.	4 54	7 18	9 42
25	7 44	10	7 S	1867, Atlantic telegraph cable laid.	4 55	7 16	10 02
26	7 44	11	8 S	IT IS THE SABBATH OF THE LORD IN ALL YOUR DWELLINGS. Lev. xxiii. 8.	4 56	7 15	10 24
27	7 43	11	9 M	1812, U.S. troops and Gen. Hill evacuate Canada.	4 57	7 13	10 50
28	7 43	11	10 Tu	1759. Battle of Montmorenci.	4 58	7 12	11 23
28	7 42	11	11 W	1849, Queen Victoria visited Belfast.	4 59	7 11	A. M.
29	7 42	A. M.	12 Th	1830, First American railroad completed.	5 01	7 09	0 03
30	7 41	0	13 F	1667, Jeremy Taylor died. Old Lammas day.	5 02	7 08	0 54
31	7 40	0	14 S	1863, Lord Clyde died.	5 03	7 06	1 54
32	7 40	1	15 S	A SABBATH OF REST TO THE LORD. Ex. xxxv. 2.	5 04	7 05	3 02
32	7 39	2	16 M	1860, (14th) Tricentenary of Ref'mat'n in Edinb'rgh	5 05	7 03	RISES.
33	7 38	3	17 Tu	1662, Farewell sermons of the 2,000 ejected clergy.	5 06	7 02	7 40
34	7 38	RIES	18 W	1792, Earl Russell born.	5 07	7 00	8 00
35	7 37	8	19 Th	1869, Dr. Burns died, aged 80.	5 08	6 59	8 20
36	7 36	9	20 F	1857, Delhi taken.	5 09	6 57	8 41
37	7 35	9	21 S	1860, Prince of Wales at Quebec.	5 11	6 55	9 03
38	7 34	9	22 S	THEY SHALL KEEP MY LAWS AND HALLOW MY SABBATHS. [Ezek. xliv. 24.	5 12	6 54	9 30
39	7 33	10	23 M	1818, First steamer from Buffalo to Detroit.	5 13	6 52	10 04
40	7 32	10	24 Tu	1572, "Black Bartholomew."	5 14	6 50	10 46
41	7 31	11	25 W	1867, M. Faraday died, aged 76,	5 15	6 49	11 42
42	7 30	11	26 Th	1819, Albert the Good born.	5 16	6 47	A. M.
43	7 29	A. M.	27 F	B. C. 55, Landing of Julius Caesar.	5 17	6 45	0 49
44	7 28	0	28 S	354, Augustine, bishop of Hippo, born.	5 19	6 44	2 05
45	7 27	0	29 S	THEN SHALL THE LAND ENJOY HER SABBATHS. Lev. xxi. 34.	5 20	6 42	3 23
46	7 26	1	30 M	1856, Sir Jno. Ross died.	5 21	6 40	SETS.
47	7 25	3	31 Tu	1688, John Bunyan died, aged 60	5 22	6 39	7 09

SEPTEMBER—1875.

MOON'S PHASES.

	D	H	M		D	H	M
<i>First Quarter</i>	7	4	20	E	22	1	1
<i>Full Moon</i>	15	7	24	M	29	7	31

REMARKABLE EVENTS.			Sun Rises.	Sun Sets.	Moon Sets.
1	W	1847, Insurrection at Lucca, Italy.	5 23	6 37	7 1
2	Th	1870, Nap. III. surrendered to King of Prussia.	5 24	6 35	7 4
3	F	1658, Oliver Cromwell died.	5 25	6 33	8 0
4	S	1870, Republic proclaimed in Paris.	5 26	6 31	8 1
5	S	THEN SHALL THE LAND KEEP A SABBATH UNTO THE LORD. [Lev. xxv. 2.	5 27	6 29	8 4
6	M	1774, (5th) First U. S. Congress met in Phila.	5 29	6 27	9 1
7	Tu	1854, Allies sailed for Crimea.	5 30	6 25	9 5
8	W	1860, Garibaldi entered Naples.	5 31	6 22	10 4
9	Th	1855, (8th) Fall of Sebastopol.	5 32	6 20	11 3
10	F	1813, Battle of Lake Erie.	5 33	6 18	A. M. 10
11	S	1513, Battle of Flodden field.	5 34	6 16	0 4
12	S	THE LAND ENJOYED HER SABBATHS. 2 Chro. xxxvi. 21.	5 35	6 14	1 3
13	M	(12th) First day of Jewish year 5635.	5 37	6 12	3 0
14	Tu	1735, R. Raikes, founder of Sunday Schools born.	5 38	6 11	RISES 1
15	W	1759, (13th) Quebec taken. Gen. Wolfe fell vict's.	5 39	6 10	6 2
16	Th	1827, (15th) R. Pollock, author of Course of Time, d'd	5 40	6 08	6 4
17	F	1792, First Parliament U. C. met at Niagara.	5 41	6 06	7 0
18	S	1791, First Pres. celebration of L'd's Sup. in Mont'l.	5 42	6 04	7 3
19	S	KEEP MY SABB. AND TAKE HOLD OF MY GOV'T. Isa. lvi. 4.	5 43	6 02	8 0
20	M	1870, The Pope's temporal power ended.	5 44	6 01	8 4
21	Tu	1792, Abolition of Royalty in France.	5 46	5 59	9 3
22	W	1825, Foundation of Knox's Monument, Glasgow.	5 47	5 57	10 4
23	Th	1815, Rev. J. Bethune died in Glengarry.	5 48	5 55	11 5
24	F	1690, First meeting of Synod of Ulster, in Belfast.	5 49	5 53	A. M. 24
25	S	1870, Siege of Paris commenced.	5 50	5 51	1 0
26	S	KEEP THE SABBATH DAY. Deut. v. 15.	5 51	5 50	2 2
27	M	1540, Society of Jesuits founded by Paul III.	5 52	5 49	3 0
28	Tu	1808, Opening of Theological Seminary, Andover.	5 53	5 48	SETS 28
29	W	1870, Capitulation of Strasburgh. Michaelmas Day.	5 54	5 46	5 5
30	Th	1770, George Whitefield died.	5 56	5 44	6 0

OCTOBER—1875.

MOON'S PHASES.

D	H	M	D	H	M
22	1	6	7	10	48 M
29	7	3	14	5	57 R

First Quarter,.....
Full Moon,.....

21	8	56 M
28	11	55 H

Last Quarter,.....
New Moon,.....

Sun Sets.	Moon Sets.	REMARKABLE EVENTS.			Sun Rises.	Sun Sets.	Moon Sets.
3	6 37	1	F	1794, First entry in Session Records of Niagara.	5 57	5 43	6 29
4	6 35	2	S	1873, Evangelical Alliance met at New York.	5 58	5 41	6 51
5	6 33	3	S	IS IT LAWFUL TO HEAL ON THE SABBATH DAY? Matt. xii. 10.	5 59	5 39	7 19
6	6 31	4	M	1860, Union of Pres. Ch. of N. S. and Free Ch.	6 00	5 37	7 53
7	6 29	5	Tu	1536, (4th) First English Bible printed at Zurich.	6 01	5 35	8 35
8	6 27	6	W	1747, David Brainard died.	6 03	5 33	9 26
9	6 25	7	Th	1792, St. Gabriel St. Church, Montreal, opened.	6 05	5 31	10 25
10	6 22	8	F	1871, Great fire at Chicago.	6 06	5 29	11 33
11	6 20	9	S	1864, (10th) Intercolonial Conference at Quebec.	6 07	5 27	A. M.
12	6 18	A. M.	10	IT IS LAWFUL TO DO WELL ON THE SAB. DAYS. Matt. xii. 12.	6 08	5 25	0 43
13	6 16	11	M	1808, (10th) Hugh Miller born.	6 09	5 23	1 56
14	6 14	12	Tu	1658, Savoy Confession of Faith published.	6 11	5 22	3 09
15	6 12	13	W	1492, America discovered by Columbus.	6 12	5 21	RISES.
16	6 11	14	Th	1812, (13th) Battle of Queenstown.	6 13	5 19	5 08
17	6 10	15	F	1866, (14th) Great fire in Quebec.	6 14	5 17	5 33
18	6 08	16	S	1555, Ridley and Latimer burnt at Oxford.	6 15	5 15	6 03
19	6 06	17	S	THE PRIESTS PROFANE THE SABBATH AND ARE BLAMELESS. [Matt. xii. 5.]	6 16	5 13	6 41
20	6 04	18	M	1803, (17th) Second Pres. of Md. constituted.	6 17	5 11	7 29
21	6 02	19	Tu	1873, Rev. Dr. Candlish died, aged 67.	6 18	5 10	8 30
22	6 01	20	W	1816, Henry Kirk White died.	6 19	5 09	9 42
23	5 59	21	Th	1872, Dr. Merle D'Aubigne died, aged 78.	6 20	5 07	10 58
24	5 57	22	F	1871, Dr. Roderick Murchison died.	6 21	5 06	A. M.
25	5 55	23	S	1641, Irish rebellion and massacre.	6 23	5 04	0 14
26	5 53	A. M.	24	S JESUS HEALED ON THE SABBATH DAY. Luke xiii. 14.	6 24	5 03	1 27
27	5 51	1	25	1685, Revocation of Edict of Nantes.	6 25	5 01	2 36
28	5 50	2	26	1751, Dr. Doddridge died.	6 26	5 00	3 43
29	5 49	3	27	1553, Sevetus burnt at Geneva.	6 27	4 58	4 49
30	5 48	SETS	28	900, Alfred the Great died.	6 29	4 56	SETS.
31	5 46	4	29	1870, Metz occupied by the Prussians.	6 30	4 55	5 00
32	5 44	6	30	1618, (29th) Sir Walter Raleigh beheaded.	6 32	4 54	5 21
		31	S	THE SABBATH WAS MADE FOR MAN. Mark ii. 27.	6 34	4 53	5 52

NOVEMBER—1875.

MOON'S PHASES.

	D	H	M		D	H	M
First Quarter.....	6	4	34 M	Last Quarter.....	19	7	20
Full Moon.....	13	4	12 M	New Moon.....	27	6	27

REMARKABLE EVENTS.

				Sun. Rises.	Sun. Sets.	Moon Sets.
1	M	1609, Sir Matthew Hale born.		6 35	4 52	6 3
2	Tu	1770, Cruden, framer of Concordance, d'd, aged 69.		6 37	4 51	7 1
3	W	1650, King Wm. III. born. 1740, Toplady born.		6 38	4 49	8 1
4	Th	1704, London Missionary Society formed.		6 39	4 48	9 1
5	F	1605, Gunpowder Plot.		6 41	4 46	10 2
6	S	1860, Abraham Lincoln elected President of U. S.		6 42	4 45	11 3
7	S	THE SON OF MAN IS LORD ALSO OF THE SAB. Luke vi. 5.		6 43	4 43	A. M.
8	M	1674, Milton died.		6 45	4 42	0 4
9	Tu	1691, Declaration of Wm. III. in favor of Presb'n's.		6 46	4 41	1 5
10	W	1483, Martin Luther born.		6 47	4 40	3 1
11	Th	1813, Battle of Chrysler's farm. MARTINMAS.		6 49	4 39	RISES
12	F	1615, Richard Baxter born.		6 50	4 38	3 5
13	S	1618, Synod of Dort convened.		6 51	4 37	4 3
14	S	THE FIRST DAY OF THE WEEK THEY CAME TO THE SEPULCHRE. [Mark xvi. 2.		6 52	4 36	5 1
15	M	1735, John Howie, author of Scots Worthies, born.		6 54	4 35	6 1
16	Tu	1847, Partition of Poland by Rus., Prus., and Aus.		6 55	4 34	7 2
17	W	1558, Queen Mary died. Queen Elizabeth's day.		6 57	4 34	8 4
18	Th	1794, (16th) Dr. Wetherspoon died.		6 58	4 33	10 1
19	F	1839, John Williams died at Erromanga.		6 59	4 33	11 1
20	S	1863, Lord Elgin died.		7 01	4 32	A. M.
21	S	THE F'ST DAY OF THE WEEK JESUS CAME AND STOOD IN THE MIDST. [John xx. 19.		7 02	4 31	0 2
22	M	1638, General Assembly met at Glasgow.		7 03	4 30	1 2
23	Tu	1872, Sir John Bowring died.		7 05	4 30	2 2
24	W	1572, John Knox died, aged 67.		7 06	4 29	3 4
25	Th	1857, Sir Henry Havelock died.		7 07	4 28	4 3
26	F	1731, Wm. Cowper born. 1748, Isaac Watts died.		7 08	4 27	SETS 26
27	S	1846, Wreck of steamer Atlantic.		7 09	4 27	3 27
28	S	AND AFTER EIGHT DAYS CAME JESUS AND STOOD IN THE MIDST. [John xx. 26.		7 10	4 27	4 28
29	M	1847. Massacre of Missionaries by Oregon Indians.		7 11	4 26	5 29
30	Tu	1862, Sheridan Knowles d'd. ST. ANDREW'S DAY.		7 12	4 26	6 30

DECEMBER—1875.

MOON'S PHASES.

D	H	M	D	H	M	D	H	M
19	7	2 ^o	5	8	39	19	9	38
27	6	2 ^o	12	2	28	27	1	47

First Quarter.....
Full Moon.....

Last Quarter.....
New Moon.....

Sun Sets.	Moon Sets.	REMARKABLE EVENTS.			Sun Rises.	Sun Sets.	Moon Sets.
4 52	6 3	1 W	1844, Princess of Wales born.		7 13	4 25	7 10
4 51	7 1	2 Th	1851, Coup d' Etat in Paris.		7 14	4 24	8 16
4 49	8 1	3 F	1557, First Cov't. signed by Lords of Congregation.		7 15	4 24	9 23
4 48	9 1	4 S	1611, (5th) Authorized version of Eng. Bible issued. [Acts xx. 7.]		7 16	4 24	10 32
4 46	10 2	5 S	THE FIRST DAY OF THE WEEK WHEN THE DISCIP'S CAME TOGETHER.		7 17	4 24	11 41
4 45	11 3	6 M	1837, Rebellion broke out in Canada.		7 18	4 24	A. M.
4 43	A. M.	7 Tu	1642, Mary Queen of Scots born.		7 19	4 24	0 51
4 42	0 4	8 W	1691, Richard Baxter died in London.		7 20	4 23	2 03
4 41	1 5	9 Th	1608, John Milton born.		7 20	4 23	3 21
4 40	2 1	10 F	1868, Dr. Krummacher died at Potsdam.		7 21	4 23	4 43
4 39	RISES	11 S	1839, Seven ministers in Presb'y of Strathbogie sus. [1 Cor. xvi. 2.]		7 22	4 24	RISES.
4 38	3 5	12 S	UPON THE FIRST DAY OF THE WEEK LET EVERY ONE LAY BY HIM IN STORE		7 23	4 24	3 54
4 37	4 3	13 M	1868, Dr. Cook, Belfast, died, aged 80.		7 24	4 24	4 59
4 36	5 1	14 Tu	1861, Prince Albert died. [died.]		7 25	4 24	6 17
4 35	6 1	15 W	1545, (14th) Coun. of Trent op'd. 1799, Washington		7 26	4 24	7 42
4 34	7 2	16 Th	1714, Rev. G. Whitefield b. 1853, Dr. Wardlaw d.		7 27	4 24	9 01
4 34	8 4	17 F	1792, First Lower Canada Parliament met.		7 28	4 25	10 14
4 33	10 1	18 S	1813, (19th) Battle of Niagara.		7 29	4 25	11 25
4 33	II 1	19 S	I WAS IN THE SPIRIT ON THE LORD'S DAY. Rev. i. 10.		7 30	4 25	A. M.
4 32	A. M.	20 M	1817, Rev. John Newton died.		7 31	4 26	0 33
4 31	0 2	21 Tu	1736, First attempt at steam navigation.		7 32	4 26	1 39
4 30	1 3	22 W	1811, Archbishop of Canterbury born.		7 32	4 27	2 43
4 30	2 4	23 Th	1856, Hugh Miller died.		7 33	4 27	3 50
4 29	3 4	24 F	1870, Rev. Albert Barnes died, aged 70.		7 33	4 28	4 56
4 28	4 5	25 S	CHRISTMAS DAY.		7 33	4 28	6 00
4 27	SETS	26 S	THERE REMAINETH THEREFORE A SABBATH TO THE PEOPLE OF GOD.	[Heb. iv. 9.]	7 33	4 29	SETS.
4 27	3 6	27 M	1859, Rev. Dr. Mason died.		7 33	4 29	4 03
4 27	4 7	28 Tu	1859, Lord Macaulay died.		7 33	4 30	5 03
4 26	5 8	29 W	1809, William E. Gladstone born.		7 33	4 31	6 07
4 26	6 9	30 Th	1837, Steamer Caroline burnt.		7 33	4 32	7 15
4 26	31 F		1848, John Wickliffe died.		7 33	4 33	8 23

PRESBYTERIANISM IN BRITISH NORTH AMERICA

The Huguenots were the first Presbyterians that entered Canada, called *La Nouvelle France*. There remain to-day very few traces of existence. The Presbyterianism that now exists is of Irish and Scotch origin. It entered British America from different directions, at divers times, at varied circumstances. There were, however, four chief centres whence all like springs in our forests primeval, the Presbyterian streams that are now the eve of uniting into one great river, to gladden and bless large portion of our Dominion.

JAMES MCGREGOR.

1. It lacks yet eleven years of being one century since the Rev. Mr. Smith, Cock, and Grahame, ministers of the Burgher Synod, organized Truro, the first Presbytery of British North America. That very year, the Rev. James McGregor, sent out by the Anti-Burgher Synod, arrived at Halifax, sat, it would seem, with the new Presbytery, and pushed on to destination, Pictou, then consisting of one or two houses. After eight years of hard work, Mr. McGregor was joined by two ministers of his own communion, who, along with him, constituted in Robert Marshall's barn, in 1794, Associate Presbytery of Nova Scotia. For twenty-three years the two Presbyteries stood apart, but at length in 1817 they met, on common ground, after much consultation and prayer, formed a union (the first colonial union of which there is any record) of all the Presbyterians of Nova Scotia, save one congregation. The divisions of old Scotland however, broke again the union of New Scotland, for we find in 1844 again three Presbyterian churches in Nova Scotia. By the union of the Free Church of Nova Scotia and the Presbyterian Church of Nova Scotia in 1860, these three became two. These two, now on the eve of union, constitute all the Presbyterians of Nova Scotia, save four ministers of the Reformed Presbyterian Church.

GEORGE HENRY.

2. Four years before the Burgher brethren, David Smith and Daniel Cock, landed in Halifax, and six years after the taking of Quebec, the Rev. George Henry, military chaplain at the time of the Conquest, organized in 1765, a Presbyterian congregation in the city of Quebec.

"That fortress cliff that keeps of Canada the key."

Having resigned his chaplaincy, he continued for 28 years to minister to the little congregation of Presbyterians that met for worship on the shore of Cape Diamond, and under the shadow of the old Cathedral church of Quebec—erected last year into a Basilica. His successor, the Rev. Mr. Speer, "entered on his official duties with all the formalities that circumstances would permit," for as yet there was no Presbytery in the land.

JOHN BETHUNE.

3. Seven years before Mr. Henry's death (1793) there arrived in Carolina the Rev. JOHN BETHUNE, a native of the Island of Skye. Soon after his ordination he had been appointed to the charge of a congregation of Scotch Highlanders in South Carolina. During the American War he was appointed

chaplain to the 84th Regiment. On the return of peace he accompanied those of his people who had joined the Royal Standard to Canada, and held his first Presbyterian service in Montreal on the 12th March, 1786. In the following year he took up his residence at Williamstown, Glengarry, where he lived for some years, the first and only minister of the Scotch Church in Upper Canada. He organized the congregation of Cornwall, Lancaster, Martintown, Williamstown and Charlottenburg.

It is almost certain, though there are no written records of the fact, that Mr. Bethune, Mr. Spark of Quebec, who had first assisted and then succeeded Mr. Henry in that city, and Mr. Young of Montreal constituted in 1793 the Presbytery of Montreal, just one year before the meeting already referred to in Robert Marshall's barn. This Presbytery perished "by unfortunate circumstances," leaving no written record, but out of its ashes arose in 1803 another Presbytery of Montreal, consisting of two ministers, Rev. John Bethune, Glengarry, and Rev. Alexander Spark, Quebec, with three elders, which held its first meeting on the 17th September of that year. In 1808 arrived the Rev. William Smart, and commenced labours in Brockville in 1811, carrying to-day the honourable distinction of having formed in 1817 the first Bible Society in Canada, in 1818 the first Missionary Society, and in 1820 the first Religious Tract Society.

ROBERT McDOWALL.

4. Just five years after the formation of the Presbytery at Montreal the Rev. Robert McDowall entered Western Canada by way of Niagara from Albany; but his story we can give in his own words, in a paper given by him at its request to the Presbytery of Kingston in 1839.

The first Protestant settlers of Upper Canada were American Loyalists, who joined the Royal Army during the Revolutionary War. Many of them had lived, while in their own country, destitute of gospel ordinances, and while in the royal service they enjoyed few or no gospel privileges. After the conclusion of the war they settled here in a vast unbroken wilderness, where they lived several years in great privation, and without a preacher of the gospel. They were of English, Scotch, Irish, German, Low Dutch and other origins, and professed to be of the German Reformed, Lutheran, Reformed Dutch Church, Presbyterian, Baptist, Episcopalian, and Scotch Seceders and other denominations. Some Presbyterians of different origins in the counties of Lennox and Addington, in the Midland District, sent a petition to the Church of Scotland for a minister, to which they received no answer. They then turned their attention to the United States for a supply of preaching; and in compliance with earnest solicitations sent from settlements both in Lower and Upper Canada to the Classes of the Reformed Dutch Church in the City of Albany, State of New York, I was sent by that Church on a Mission in the year 1798 to both Provinces. I received a call from the congregations which I organized in the townships of Granstown, Fredericksburg, and Adolphstown, and settled among them. In these townships together with Richmond and Camden, I spent most of my time, I also occasionally travelled easterly 98 miles down the river St. Lawrence, till about the year 1811, when I received in that extremity of my labors a minister from a Missionary Society in England (I presume the Rev. Mr. Smart, late of Brockville.) I also travelled once a year 186 miles west to Toronto and New Market till about the year 1819, when a seceding minister from the United States settled in that distant part of the Lord's vineyard. The whole distance of my labors was 282 miles. In this extent of country there were then three ministers of the Church of England, two Lutheran and four Baptist ministers, besides several Methodist preachers laboring among the inhabitants. My observations of several townships where the inhabitants have long enjoyed the labors of any of our ministers, have impressed on my mind the belief that had there been at that early period, a sufficient supply of ministers of our church, we should have greatly outnumbered any other denomination; and very probably our country would have escaped the present troubles, lived in comparative peace and the government kept from great expense, (alluding to the troubles connected with the rebellion in 1837.)

Many of these people had long lived in their native country, afterward in the army, and in the early settlement of this country without the preached gospel, consequently but

few of them were indoctrinated in the fundamental truths of the gospel which were therefore greatly opposed: but by preaching them clearly and distinctly, and by publishing courses on justification and God's sovereignty in nature and grace, those doctrines become more popular, and have been cordially received by some who were inimical to them.

Not a few Europeans who in the Fatherland went to the H. of God and took sweet counsel with the great congregation, have emigrated into a vast i which required years to clear away, and to prepare the soil for the necessary product and also to make roads. Unacquainted with this kind of labor and often deficient of necessary funds to support their families, and to compensate others to perform the labors they long continued to be unable to support the gospel and to remunerate good masters for instructing their children. They sometimes continued mourning like captive Jews, "How shall we sing the Lord's song in a strange land," till at last they into despair of ever enjoying the gospel, and so into apathy respecting it; and their children were brought up without catechetical and sanctuary instruction. This lack of knowledge exposes them to be led into delusion by men entertaining sentiments subversive of the Gospel of Jesus Christ, entering among them, with much craftiness, disseminating pernicious errors, which soon spread through the surrounding country. I have, however, noticed one encouragement to cultivate such moral and spiritual wastes, that the descendants of Presbyterian parents, brought up without gospel ordinances and seemingly indifferent about them, would sometimes when they were brought to them by a Presbyterian minister, waken to an apparent veneration for them as the religion of their father which means they were more easily brought under the influence of the gospel. There now ten ministers of the Church of Scotland, and seven other Presbyterian ministers within the 282 miles in which I labored 40 years ago. The extension of new settlement has uncovered the moral desolations. These are now so numerous in comparison with number of ministers that some of them have Presbyterian preaching not oftener than or twice a year.

New settlements have generally the disadvantage of a scattered population, and newness and badness of the roads, which prevents them from going as far as they otherwise do to hear the words of eternal life. Blessed be God who has inclined the heart of a few approved shepherds who have removed to our moral wilderness to gather scattered sheep into the fold of Jesus. But this band is too small to accomplish the necessary labor in collecting them and death will soon end their labors. A larger supply must have or religion will decline. God will be with those who come with apostolic position to do them good. I have found it so. When I came to this country the settlements were small and far apart. The inhabitants were poor, merchandise high priced, farm produce low, and consequently they were greatly involved in debt, and could do little to support the gospel. But God, whom I typified the Widow's oil and fed the Presbytery by ravens, has in ways more mysterious to me, abundantly supplied all my wants. Hand is not shortened. They who by faith put their trust in Him, shall not lack anything.

ROBERT McDOWALL.

Fredericksburgh, January 18, 1839.

FIRST SYNOD.

In 1818, the year after the union in Nova Scotia, four ministers, ch of the Associate Church in Scotland, met together as a Presbytery, with hope of uniting all the Presbyterians of the Province into one church. The attempt failed, as the ministers in connection with the Established Church of Scotland refused to join the "Presbytery of the Canadas." The following year this Presbytery, whose very name foreshadowed events distant more than a century, met in Glengary and formed itself into "The United Synod of Upper Canada," with one Presbytery in the Lower Province and three Presbyteries (Cornwall, Perth, Niagara), in the Upper Province.

SECOND SYNOD.

In 1831 there met in Kingston the second Canadian Synod, attended by fifteen ministers and four elders. The Synod divided the church into Presbyteries, viz., the Presbytery of Quebec, six ministers; Glengarry, three ministers; Bathurst, four ministers; and York (Toronto) five ministers. I

gospel which were then taught, and by publishing them, those doctrines were inimical to the people. The land went to the Hand, and migrated into a vast field necessary product, and often deficient, of a to perform the laudable emmune good service, and mourned like a dead, till at last they left it; and their companion. This lack of kind sentiments subversiveness, disseminating misery. I have, however, no wastes, that the deceases and seemingly influenced them by a Presbyterian religion of their fathers, the gospel. There Presbyterian mission of new settlement in comparison with that not oftener than

red population, and living as far as they could incline the heart to wilderness to gather together to accomplish the mission. A larger supply came with apostolic blessing this country the merchandise high priced, debt, and could do no oil and fed the people supplied all my wants, shall not lack any:

EBT McDOWALL.

our ministers, church Presbytery, with one church. Established Church class." The following distant more: The United Synod Prince and three Prince.

Synod, attended by the church into 100 ministers; Glengarry, five ministers. T

od declared itself to be in connection with the Church of Scotland. The following is a list of its Moderators from its formation till its disruption, and the formation of the Free Church in 1844:—

1831.—REV. J. MACKENZIE, M.A.	1838.—REV. JOHN COOK, D.D.
1832.—REV. A. MATHIESON, D.D.	1839.—REV. ROBERT MCGILL, D.D.
1833.—REV. JOHN MACHAR, D.D.	1840.—REV. H. URQUHART, D.D.
1834.—REV. ARCH. CONNELL, M.A.	1841.—REV. JAMES GEORGE, D.D.
1835.—REV. J. CRUIKSHANK, D.D.	1842.—REV. HENRY ESSON, M.A.
1836.—REV. WM. RINTOUL, M.A.	1843.—REV. JOHN CLUGSTON.
1837.—REV. ALEX. GALE, M.A.	1844.—REV. MARK Y. STARK, M.A.

Let us here, in passing, give a short sketch of one of the Presbyteries of his Synod as we have it from the pen of the Rev. Wm. Reid, M.A., himself one of the pioneers of Presbyterianism in the Presbytery he describes:

"In 1833 the Presbytery of Kingston was formed, embracing the Midland and Newmarket Districts, or the territory now forming the Counties of Frontenac, part of Leeds, Adolphustown, Lennox, Prince Edward, Hastings, Northumberland, Durham and Victoria.

"The ministers who at first formed the Presbytery of Kingston were, the Rev. John Millar, M.A., of St. Andrew's Church, Kingston; Rev. James Ketchum, of Belleville; Rev. Andrew Millar, of Cobourg and Colborne, and the Rev. John M. Roger, M.A., of Peterborough; the two last mentioned having been inducted in the beginning of November, 1833—had previously been ordained. It may be mentioned as showing the necessities of the time, arising from the scarcity of ministers and the great distances which separated them from each other, that Mr. Millar *inducted himself*, one week, and the next, inducted his brother, Mr. Roger, at Peterborough". Mr. Millar was not spared to labour long in his Master's service on earth, having been drowned while travelling on the ice in the Bay of Quinte, towards the close of winter in the year 1834. He was succeeded by the Rev. Thomas Alexander, so that in 1835 we find the Presbytery of Kingston consisting of four ministers: Machar, Ketchum, Roger and Alexander. These increased by the addition of the Rev. R. McDowall, of Fredericksburg, Rev. Arch'd. Colquhoun, of Otonabee and Dummer, Rev. Henry Gordon, of Gananoque. Mr. Colquhoun had previously laboured for some time in the Lower Province, and Mr. Gordon had been previously settled at Whitchurch and Newmarket, in the Presbytery of Toronto. Afterwards were added, Rev. James Douglas, of Otonabee, who died a few years ago at an advanced age. Before these brethren were added to the Presbytery, other two had been ordained, the Rev. Robert Neill (now Dr. Neill), of Seymour, and Rev. William Reid, M.A., of Grafton and Colborne. They were ordained in January, 1840. Before 1844, when the disruption in Canada took place, the Rev. A. McLean, M.A., minister of Nairn Church, Flamboro', was ordained as pastor of the congregation of Picton, and the Rev. T. Wightman, who died a few years ago at Innisfil, as pastor of the congregation of Camden."

UNIONS.

In 1840 there was a union between this Synod and the "United Synod of Upper Canada," this latter body being formed chiefly of ministers of the Associate Church of Scotland and the North of Ireland who first joined into Presbytery in 1818; but in 1844 there was a disruption in the Canadas, as there was in Scotland and in the Maritime Provinces, resulting in the formation again of two Synods.

In 1832 three ministers, Messrs. Robertson, Proudfoot and Christie, commissioned to Canada by the "United Associate Synod of Scotland" arrived, and laid the foundation of the "United Presbyterian Church" in Canada, which united in 1861 with the "Free Church Synod" to form the Canada Presbyterian Church, which church, grown to the dimensions of a General Assembly, is now negotiating union with the Synod that retained its connection in 1844 with the Established Church of Scotland.

But who can despise the day of small things, when the seven eyes of the Lord which run to and fro through the whole earth rejoicingly regards it?

(Zech. iv. 10). The little springs bubbling unseen by the great world, and rising to the surface here and there in the back woods, have become brook and the brooks have become rivers. After several unions and only one separation the Presbyterianism of the Dominion, with a chequered history of little over three-quarters of a century, consists to-day, as we enter (1875) the last quarter of that century, of only *two* branches, (kept apart for 30 years) the great question that tore asunder the mother church in Scotland; for the subdivision of these two churches into four churches, which is the number negotiating for union, is really a *geographical*, not an *ecclesiastical* subdivision, the result of distance, and not of logical or theological controversy. The following is the Basis on which these churches ecclesiastically divided into two and geographically subdivided into other two, propose to become the Presbyterian Church in Canada, discarding designations and controversies that lie beyond that simple, ample name.

PREAMBLE TO BASIS.

The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, holding the same doctrine, government, and discipline, believing that it would be for the glory of God, and the advancement of the cause of Christ, that they should unite and thus form one Presbyterian Church in the Dominion, independent of all other Churches in jurisdiction, and under authority to Christ alone, the head of His Church, at head over all things to the Church, agree to unite on the following Basis, as subscribed by the Moderators of the respective Churches in their name at on their behalf.

BASIS.

1. The Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and manners.

2. The Westminster Confession of Faith shall form the subordinate standard of this Church; the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people; it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms, regarding the power and duty of the Civil Magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

3. The government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the "Form of Presbyterian Church Government," and "The Directory for the Public Worship of God."

STATISTICS.

The following table shows the numerical strength of these four Presbyterian churches in the Canadas, Nova Scotia and New Brunswick by the census of three decennial periods:—

PRESBYTERIANS.	1852.	1861.	1871.
The Canadas (Ont. & Que.)	237,683	346,991	401,607
Nova Scotia.....	88,755		103,521
New Brunswick.....	36,731		38,700
Total.	472,477		543,828

great world, and become broken and only one separated history of the enter (1875) : part for 30 years (Scotland); for which is the *numerical* subdivisive controversy. The *two* divided into two become the Presbyterian controversies that

with the Church of the Maritime, the Presbyterian, government, and the *advances* form one Presbyterian Churches in of His Church, at following Basis, in their name at

being the Word in the subordinating shall be adopted of the people : aforesaid Confession of the Civil Magistrate, shall with full liberty

be in accordance with the Churches, as laid down, "and i

these four Presbyterians, as swick by the census

1871.

401,60
103,52
38,70
543,83

Numerical strength of Presbyterianism as compared with the other leading religious denominations in the Dominion according to the census of 1871 : Baptists 237,453 Episcopal (Ch. of Eng.) 494,049 Congregationalists 21,829 Methodists 567,091 Catholic (Roman) 1,492,049 Presbyterians 543,946

Numerical strength of the four Presbyterian churches when united as compared with the two Methodist churches already united, and the other denominations given above :—

Catholics (Roman) 1,492,429	Episcopal (Ch. of Eng.) 494,049
Presbyterians (deducting 20,000 as not at present entering the union) 523,946	Methodists (Westayan and New Connexion) 410,979

From the above it would appear that after the union the "Presbyterian Church in Canada" shall stand first in numerical strength among the Protestant denominations of the Dominion; but after all, its strength in figures is not much more than one-third of the Roman Catholic Church.

Numerical strength of these four Presbyterian churches as compared with each other :

	Colleges.	Presbyteries.	No. of Ministers	No. of Congregations.	No. of Elders.	No. of Communicants	Sabb. School.		Capital Invested For Widows and Orphans.
							Teachers.	Scholars.	
C. P. Church.....	3	19	329	645	1,987	49,315	4,094	43,536	77,089
Ch. of S. in Canada.....	2	11	122	179	609	17,247	1,193	11,487	73,153
Church of Lower Provinces.	1	10	124	133	832	18,082	1,710	13,401	20,000
Ch. of S. in L. P.	—	6	31	41	528	4,622	474	4,970	Begun
Total.	6	46	606	1,003	3,956	89,266	7,471	73,394	\$170,242

The above dates and statistics show the progress made by Presbyterianism in about three-quarters of a century, but let us remember that churches like truth are *weighed*, not numbered.



The Canada Presbyterian Church.

The General Assembly will meet at Montreal, and in Erskine Church, at 7:30 o'clock, on 2nd Tuesday of June, 1875.

MODERATORS OF THE GENERAL ASSEMBLY.

1870. The Rev. M. Willis, D. D., LL.D., Toronto, Ont.	1872. The Rev. Wm. Fraser, Bonhead, Ont.
1871. The Rev. John Scott, London, Ont.	1873. The Rev. Wm. Reid, M. A., Toronto, Ont.

OFFICERS OF THE GENERAL ASSEMBLY.

1874-5

The REV. THOMAS MCPHERSON, *Moderator*
" " WILLIAM REID, M.A. } *Joint Clerks of Assembly.*
" " WILLIAM FRASER. }

BOARDS AND COMMITTEES.

SUBJECTS.	CONVENERS.	POST OFFICES.
Home Missions.....	Rev. W. Cochrane, M. A.....	Brantford.
Foreign Missions.....	" Prof. McLaren.....	Toronto.
Knox College Board.....	" Dr. Proudfoot	London.
" " Senate.....	" Principal Caven.....	Toronto.
" " Examiners.....	" J. M. King, M.A.....	Toronto.
Montreal College Board.....	" Dr. R. F. Burns	Montreal.
" " Senate.....	" Principal McVicar.....	"
" " Examiners...	" R. M. Thornton, B.A....	"
State of Religion.....	" T. Wardrope.....	Guelph.
Sabbath Observance.....	" W. T. McMullen.....	Woodstock.
Sabbath Schools.....	" J. Thompson.....	Sarnia.
Widows' and Orphans' Fund...	Messrs. W. Alexander and T. W. Taylor, <i>Joint Conveners</i> ...	Toronto.
Aged and Infirm Mins'r's Fund	Rev. J. McTavish.....	Woodstock.
French Evangelization.....	" Principal McVicar.....	Montreal.
Buxton Finance.....	" J. Scott.....	London.
Home and Foreign Record.....	" D. H. Fletcher.....	Hamilton.
Finance.....	Hon. J. McMurrich.....	Toronto.
Statistics	Rev. R. Torrance.....	Guelph.
Manitoba College Board	Mr. A. G. Banantyne	Winnipeg.

I. SYNOD OF MONTREAL.

Synod Clerk, REV. A. YOUNG, Valleyfield..

Meets at Ottawa, in Bank St. Church, on 1st Tuesday of May, 1875.

I. PRESBYTERY OF MONTREAL.

MINISTERS.	ORD.	CONGREGATIONS.	POST OFFICES.
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Arch. Henderson, A. M.	1810	St. Andrews.....	St. Andrews, Q.
William Taylor, D. D.	1831	Erskine Ch. Montreal.....	Montreal, Q.
John Irvine	1846	Mille Isles.....	Mille Isles, Q
Robert F. Burns, D. D.	1847	Free Ch., Cote St. Mont'l.	Montreal, Q.
James Watson, A. M.	1849	Huntingdon & Athlestone ..	Huntington, Q.
William Scott	1853	New Carlisle, &c.	New Carlisle, Q.
William Forlong.....	1853	Henry's Ch., Lachute ..	Lachute, Q.
James McConechy	1854	Leeds	Kinnear's Mills Q.
Alexander Young	1857	St. Louis and Valleyfield ..	Valleyfield, Q.
John Mackie	1859	First Church, Lachute ..	Lachute, Q.
John McKay	1859	Richmond	Richmond, Q.
Nathaniel Paterson	1859	Martintown & Williams'n ..	Martintown, O.
D. H. McVicar, LL.D.	1859	Pres. College, Montreal ..	Montreal, Q.
William Ross	1860	Kirkhill, Lochiel	Kirkhill, O.
Daniel Paterson, A. M.	1860	St. Andrews	St. Andrew's, Q.
James Hanran	1861	St. Sylvester	St. Sylvester, Q.
Charles M. McKeracher	1861	English River & Howick ..	Howick, Q.
Malcolm McKenzie	1862	Inverness	Inverness, Q.
John McDonald	1864	Winslow	Stornaway, Q.
D. Coussirat, A. M., B.D.	1864	Pres. College, Montreal ..	Montreal, Q.
John Jones, A. M.	1865	Chalmers' Ch., Montreal ..	Montreal, Q.
Kenneth McDonald	1866	Alexandria	Alexandria, Ont.
William A. Johnstone	1867	Rockburn and Gore ..	Rockburn, Q.
John Campbell, A. M.	1868	Presbyterian College	Montreal, Q.
William Grant	1869	Vankleek Hill	Vankleek Hill, O.
R. M. Thornton, B.A.	1871	Knox Church, Montreal ..	Montreal, Q.
John McFarlane	1872	Farnham Centre	Farnham Cen., Q
John McAlister, B.A.	1872	Danville	Danville, Q.
Henry Sinclair	1872	Lingwick	Gould, Q.
James Hally	1872	Ste. Therese, &c., &c.	St. Therese, Q.
John Scrimger, A. M.	1873	St. Jos. St Ch., Montreal ..	Montreal, Q.
James Wellwood	1873	Cote des Neiges	Cote d'Neiges, Q.
George Mackay	1873	Calvin Church, LaGuerre ..	St. Anicet, Q.
J. S. Black		Erskine Ch., Montreal ..	Montreal.

Missionaries.

James Hume	1844	Kennebec Road	Kennebec R'd, Q
Thomas Fenwick	1861	Metis	Metis, Q.

Vacancies.—Indian Lands; Chalmer's Ch., Quebec; Erskine Ch. Mon. (in part); Hampden; Lancaster; Roxburgh & Finch; Kenyon.

Mission Stations.—Dalhousie Mills; New Glasgow; Harrington; Chateau Bay Basin; Hemmingford & Covey Hill; Rintoul Ch., Riviere du Loup; Nazareth St. Ch. Montreal; Lake Megantic.

JAMES WATSON, *Presbytery Clerk.*

2. PRESBYTERY OF BROCKVILLE.

MINISTERS.	ORD.	CONGREGATIONS.	POST OFFICES.
John Morrison	1829.	Waddington	Madrid Sp. N.
William Lochead	1830.	Without Charge	North Gower, O
Andrew Melville	1846.	Without Charge	Spencerville, O
David Taylor	1852.	Spencerville, &c.	Spencerville, O
Robert Binnie	1861.	Cornwall	Cornwall, O
A. Brown	1864.	Lyn and Yonge	Lyn
James Douglas	1865.	Kemptville & Oxford Mills	Kemptville, O
James Hastie	1869.	Prescott	Prescott, O
A. J. Traver, M.A.	1867.	Brockville	Brockville, O
Andrew Rowat	1871.	Winchester & Marwood	W. Winchester, O
Andrew Glendinning	1873.	No. Augusta & Fairfield	No. Augusta, O
John M. McIntyre	1873.	Osnabruck & Colquhoun	Lunenburg, O
E. D. McLaren, A.M., B.D.	1873.	Merrickville	Merrickville, O

Vacancies.—No. Gower & Gloucester; South Gower & Mountain.

Mission Stations.—Newboro' & Westport; Dunbar.

JAMES HASTIE, *Presbytery Clerk.*

3. PRESBYTERY OF OTTAWA.

Robert Stevenson	1854.	Admaston, Douglas, &c.	Admaston, O
John Crombie, A.M.	1855.	Smith's Falls	Smith's Falls, O
James Whyte	1857.	Osgoode	Osgoode, O
William McKenzie	1858.	Almonte	Almonte, O
John McEwen	1859.	Pembroke	Pembroke, O
George Bremmer	1860.	McNab	White Lake, O
Joseph White, B.A.	1862.	Wakefield	Wakefield, Q
William Moore	1866.	Bank St. Church, Ottawa	Ottawa, Ont
James Tait	1866.	Fitzroy and Tarbolton	Fitzroy Hr., O
James Carswell	1867.	Carlton Place & Beckwith	Carleton Place
William Burns	1869.	Perth	Perth, O
H. J. McDiarmid	1871.	Russell & Gloucester	Ottawa, O
Robert Whillans, B.A.	1872.	Merivale & Bell's Corner	Ottawa, O
James Stewart	1872.	Pakenham	Pakenham, O
Alexander McLaren	1873.	Bristol	Bristol, Q
Mark Turnbull	1873.	Missionary to Upper Ottawa Des Joachims	
W. Armstrong, M.A.	1873.	Daly St. Church, Ottawa	Ottawa, O

Vacancies.—Ramsay; Knox Church, Ottawa.

Mission Stations.—Ashton; Alice & Petawawa; Aylwin; Aylmer; Bantur and S. Sherbrook; Clarence and Bearbrooke; Cumberland; Dalhousie & N. Sherbrooke; Hull; Kinburn; East Templeton; Upper Gattineau; Wilberforce.

JAMES CARSWELL, *Presbytery Clerk.*

4. PRESBYTERY OF KINGSTON.

William Smart	1811.	Without Charge	Gananoque, O
James McIntosh	1828.	Amherst Island	Stella, O

MINISTERS.	ORD.	CONGREGATIONS.	POST OFFICE.
POST OFFICES.			
Madrid Sp. N.Y.	Henry Gordon.....	1833..Without Charge.....	Gananoque, O
North Gower, O	Patrick Gray.....	1846..Chalmers Ch., Kingston.	Kingston, O
Spencerville, O	Andrew Wilson.....	1851..Brock St. Ch., Kingston.	Kingston, O
Spencerville, O	John Scott.....	1853..Napanee.....	Napanee, O
Cornwall, O	Thomas S. Chambers.....	1855..Storrington & Pittsburgh.	Sunbury, O
Lyn	David Wishart.....	1857..Madoc.....	Madoc, O
IsKemptville, O	John McMechan.....	1857..Picton.....	Picton, O
Prescott, O	D. Beattie.....	1857..St. Col. & St. Paul, Madoc	
Brockville, O	Walter Coulthard.....	1860..Gananoque	Gananoque, O
W. Winchester, O	John Turnbull.....	1862..Melrose & Lonsdale	Melrose, O
No. Augusta, O	John Burton.....	1864..Belleville.....	Belleville, O
Lunenburg, O	John B. Watt.....	1866..Trenton.....	Trenton, O
Merrickville, O	James M. Boyd.....	1871..Demorestville.....	Demorestville, O
Mountain.	John Gallaher.....	1871..Glenvale & Harrowsmith.	Glenvale, O
	R. W. Leitch.....	1874..Camden and Sheffield	Newburgh, O
	Vacancy.—Lansdowne.		

Visions Stations.—Mill Haven & Wilton; Conseccon; Huntingdon; Mill Point; Wollaston & L'Amable, Carlow & Mayo, Monteagle & McLure (No. Hastings's Group.)

THOMAS S. CHAMBERS, *Presbytery Clerk.*

II. SYNOD OF TORONTO

Synod Clerk., REV. J. GRAY, Orillia.

Meets at Toronto, in Knox College, on first Tuesday of May.

L. M. Roger, M.A.....	1833..Peterborough.....	Peterborough
John Paterson.....	1840..Bobcaygeon & Verulam.	Dunsford
John Ewing.....	1846..Mt. Pleasant, Omemee, &c. Mt. Pleasant	
Wm. C. Windel.....	1847..Cartwright & Ballyduff.	Burton
John W. Smith.....	1849..Grafton & Vernonville.	Grafton
Francis Andrews.....	1851..Keene & Westwood.	Keene
William Bennett.....	1855..Springville & Bethany.	Springville
Peter Duncan.....	1857..Colborne & Brighton.	Colborne
Wm. Lochead.....	1859..Fenelon Falls, & Somerville.	Fenelon Falls
Wm. Donald.....	1860..Port Hope.....	Port Hope
Wm. McWilliam, M.A.....	1863..Bethesda & Alnwick.	Bowmanston
Jan. Douglas.....	1867..Cobourg.....	Cobourg
Wm. Mitchell.....	1869..Millbrook & Centreville.	Millbrook
Wm. A. Mackay, M.A.....	1870..Baltimore & Coldsprings.	Baltimore
Nathaniel Clark.....	1871..Lakefield.....	South Douro
Wm. Reeve.....	1872..Haliburton.....	Haliburton
Donald Sutherland.....	1873..Percy and Campbellford.	Warkworth
A. Hodnett.....	1874..Perrytown & Oakhills	Perrytown
Vacancy.—Norwood & Hastings.		

WM. DONALD, *Presbytery Clerk.*

6. PRESBYTERY OF ONTARIO.

R. H. Thornton, D.D.....	1833..Oshawa.....	Oshawa
Alex Kennedy.....	1835..Dumbarton & Canton.	Dumbarton

MINISTERS.	ORD.	CONGREGATION.	POST OFFICES.
Arch Cross.....	1848.	Newton & Newcastle.....	Clarke
Jas. R. Scott.....	1849.	Cambray.....	Cambray
John Smith.....	1851.	Bowmanville.....	Bowmanville
James Thom, B.A.....	1859.	Prince Albert & Port Perry	Port Perry
Wm. Peattie.....	1860.	Erskine Ch. & Claremont	Claremont
Donald Stewart.....	1866.	Enniskillen & Cartwright	Enniskillen
W. M. Roger, M.A.....	1866.	Ashburn & Utica.....	Ashburn
J. B. Edmondson.....	1867.	Columbus & Brooklin.....	Columbus
John McNabb.....	1867.	Beaverton.....	Beaverton
J. L. Murray.....	1868.	Woodville.....	Woodville
W. D. Ballantyne.....	1870.	Whitby.....	Whitby
John A. G. Calder.....	1871.	Clarke & Kendal.....	Orono
Ed. Cockburn, M.A.....	1873.	Uxbridge & Leaskdale	Uxbridge
Ebenezer Panton.....	1873.	Lindsay.....	Lindsay
J. McClung.....	1874.	Wick & Greenbank.....	Wick.
J. Campbell, M.A.....		Manilla & Cannington.....	Manilla.

Mission Stations.—Islay & Palestine; Head Lake and Digby (Three Stations) Dalton & Carden; Kirkfield and Bexley; Coboconk and Norland.

R. H. THORNTON, *Poesytry Clerk.*

7. PRESBYTERY OF TORONTO.

M. Willis, D.D., LL.D.	1821.	Ex. Pr. Knox Col.	London, Eng.
Alexander Topp, D.D.	1838.	Knox Church, Toronto	Toronto.
John Jennings, D.D.	1838.	Superannuated	Toronto.
Wm. Reid, M.A.	1840.	Agent of the Church	Toronto.
James Dick.....	1842.	Richmond Hill, &c.	Richmond Hill.
Robert Wallace.....	1846.	West Church, Toronto	Toronto.
Wm. Gregg, M.A.....	1847.	Prof. Knox Col., Toronto	Toronto.
G. P. Young, M.A.....	1847.	Prof. in University College	Toronto.
James Pringle.....	1848.	1st Brampton, &c.	Brampton.
William Meikle.....	1848.	Oakville	Oakville.
Jos. Alexander, M.A.....	1851.	Norval and Union	Norval.
James Adams.....	1852.	King	King.
William Caven.....	1852.	Principal Knox College	Toronto.
Wm. McLaren.....	1853.	Professor Knox College	Toronto.
Robert Jamieson.....	1854.	British Columbia	New Westminstr.
J. M. King, M.A.....	1857.	Gould St. Church, Toronto	Toronto.
Alexander McFaul.....	1858.	Caledon	Caledon.
John Eadie.....	1862.	Milton, &c	Milton.
George Haigh.....	1863.	Laskey, &c	Laskey.
Robert Ewing.....	1865.	Georgetown, &c	Georgetown.
R. M. Croll.....	1868.	Chinguacousy	Claude.
G. Burnt. Id, B.A.....	1871.	Scarborough	Scarborough.
James Breckenridge.....	1871.	Streetsville	Streetsville.
John Baikie.....	1871.	Knox Church, Brampton	Brampton.
John M. Cameron.....	1871.	East Church, Toronto	Toronto.
Robert Pettigrew, M.A.....	1873.	Weston	Weston.
Donald McIntosh.....	1873.	Markham	Cashel.
Alex. Carrick.....	1873.	Orangeville	Orangeville.

POST OFFICES.

Clarke
Cambray
Bowmanville
Port Perry
Claremont
Enniskillen
Aslburn.
Columbus
Beaverton
Woodville
Whitby
Drono
Uxbridge
Lindsay
Wick.
Manilla.
(Three Stations
land.
Presbytery Clerk.

London, Eng.
Toronto.
Toronto.
Toronto.
Richmond Hill.
Toronto.
Toronto.
Brampton.
Dakville.
Norval.
King.
Toronto.
Toronto.
New Westminstr.
Toronto.
Caledon.
Milton.
Laskey.
Georgetown.
Claude.
Scarborough.
Streetsville.
Brampton.
Toronto.
Weston.
Cashel.
Orangeville.

MINISTERS.

ORD.

CONGREGATIONS.

POST OFFICES.

R. H. Gray..... York Mills and Fisherville
J. G. Robb, B.A. Coke's Church, Toronto
P. Nicol..... Vaughan..... Humber.
Vacancies.—Mono ; Charles Street, Toronto ; Cheltenham ; Bay St. Ch.,
Toronto ; Mount Albert ; Newmarket and Aurora ; Mulmur and Melancthon.
R. MONTEATH, *Presbytery Clerk.*

8. PRESBYTERY OF SIMCOE.

Wm. Fraser..... 1834. 1st West Gwillimbury Bond Head
J. McLean 1844. Knox Church Nevis P.O.,
Robert Rodgers..... 1850. Collingwood Collingwood
John Gray, B.A..... 1851. Orillia Orillia
Wm. McConnell..... 1854. Innisfil Lefroy
George Craw 1859. Flos and Medonte Hillsdale
Robert Moodie..... 1863. Stayner and Sunnidale Stayner
Jas. A. McConnell..... 1864. 1st and 2nd Tecumseh.... Tottenham
Robert Knowles..... 1866. Alliston, Burn's Ch. & AngusAlliston
Mungo Fraser..... 1867. Barrie Barrie
D. B. Cameron 1869. Bradford & 2nd w. Gwill'y. Bradford
Thomas McKee 1871. Carluke and 1st Essa..... Clover Hill
Robt. Fairbairn 1872. Esson & Willis' Churches. Jaratt's Corner
R. Douglas Fraser, M.A. 1873. Cookstown, Townline, &c. Cookstown
John Marples* Monck, Bracebridge, &c. Bracebridge
Vacancies.—Guthrie Church, Shanty Bay ; Penetanguishene.
Mission Stations.—Bowmore and Nottawa ; Lake Couchiching Group ;
Stephenson and Raymond ; Lake Rousseau Group ; Waubashene, P. Leroux,
&c. ; Tay and Medonte ; Minising & Big Bay.

* Supt. of Muskoka Mission, and Corresponding Member of Presbytery.

ROBT. MOODIE, *Presbytery Clerk.*

9. PRESBYTERY OF OWEN SOUND.

Robert Dewar..... 1855. Lake Shore..... Annan
Jas. Cameron 1859. Chatsworth Chatsworth
A. McDiarmid..... 1859. Latona Latona
D. H. McNaughton..... 1868. North Keppel..... Kemble
Alex. McLennan. 1869. Knox Church, Sydenham. Hoath Head
D. J. McInnes..... 1869. Thornbury, &c Clarkburg
D. B. Whimster..... 1873. Meaford, &c Meaford
Arch. Stevenson..... 1874. St. Vincent, &c Blantyre
Vacancies.—Keady and Desboro' ; Owen Sound ; Amabel.
Mission Stations.—Griersonville ; Derby and South Diagonal.

D. J. MCINNES, *Presbytery Clerk.*

III.—SYNOD OF HAMILTON.

Synod Clerk., REV. W. COCHRANE, Brantford.

Meets at Elora, in Knox Church, on first Tuesday of May.

10. PRESBYTERY OF HAMILTON.

William Hancock 1834. { Crowland, Welland, } Welland
{ Pelham & Pt. Colborne }

MINISTERS.	ORD.	CONGREGATIONS.	POST OFFICES.
John Porteous.....	1842.	Beverly	Kirkwall
Samuel Fenton	1843.	{ Vittoria, Charlotteville Centre & Miller s. Sc.,	{ Vittoria
Alex. McLean	1843.	Nairn	Strabane
S. C. Fraser M.A.....	1844.	Thorold	Thorold
James Black	1853.	{ Argyle St. Caledonia, & Allan Settlement	{ Caledonia
John Laing.....	1854.	Dundas	Dundas
William Craigie.....	1856.	Knox Church, Port Dover, Port Dover	
John G. Murray.....	1858.	Grimsby & Mufr Settlement	Grimsby
D. H. Fletcher	1860.	McNabb St., Hamilton ..	Hamilton
Thomas Wilson	1863.	Sutherland St. Caledonia ..	Caledonia
Alex. Dawson, M.A.....	1863.	Beamsville and Clinton ..	Beamsville
Alex. Grant, B.A.....	1864.	Oneida, Indiana & Cayuga. Dufferin	
George Burson	1864.	St. Catharines & Pt. Dalh'sie.	St. Catharines
John McCall	1865.	Central Church, Hamilton.	Hamilton
J. A. F. McBain.....	1869.	Drummondville & Chip'ewa.	Drummondville
D. D. McLeod	1869.	Ancaster Village & Barton.	Ancaster
George Chrystal.....	1869.	Silverhill & Lynedoch ..	Silverhill
William P. Walker	1871.	Ancaster, East and West ..	Alberton
W. H. Rennelson, M.A.....	1874.	Knox Church, Hamilton ..	Hamilton
A. W. Benson		Flamboro' West ..	Rockton
T. McGuire.....	1864.	Jarvis and Walpole	Jarvis
S. W. Fisher	1874.	Waterdown & Wellington Sq.	Nelson
Isaac Campbell	1874.	Kilbride	Kilbride
<i>Vacancies.</i> —Simcoe ; Dunnville ; St. Anne's & Wellandport ; Blackhead & E. Seneca, Caistor ; Binbrook and Saltfleet.			

JOHN PORTEOUS, *Presbytery Clerk.*

II. PRESBYTERY OF PARIS.

Thomas Lowry	1833.	Wellington St., Brantford ..	Brantford
T. Alexander	1835.	Mt. Pleasant and Burford ..	Mohawk
Walter Inglis	1842.	Stanley Street, Ayr	Ayr
John McTavish	1844.	Chalmer's Ch., Woodstock.	Woodstock
John Dunbar	1853.	Glenmorris	Glenmorris
W. T. McMullen	1856.	Knox Ch., Woodstock ..	Woodstock
Wm. Robertson, M.A	1859.	Chesterfield	Chesterfield
Wm. Cochrane, M.A	1859.	Zion Church, Brantford ..	Brantford
Robert Hume, M.A	1860.	St. George	St. George
James Robertson	1862.	River Street, Paris	Paris
Wm. Caven	1865.	Tilsonburgh & Culloden ..	Tilsonburgh
R. N. Grant	1865.	Knox Ch., Ingersoll	Ingersoll
H. McQuarrie	1866.	Drumbo & Princeton	Drumbo
F. W. Farries	1867.	Dumfries St. Ch., Paris	Paris
John M. Aull	1868.	Ratho and Innerkip	Ratho
Vacant	1869.	Norwich and Wyndham ..	Norwich
Peter Wright	1870.	Erskine Church, Ingersoll ..	Ingersoll
John Thomson, M.A.....	1871.	Knox Church, Ayr	Ayr
H. Thomson	1874.	East Oxford	Eastwood
<i>Mission Station.</i> —Beaceville.			

WM. COCHRANE, *Presbytery Clerk.*

POST OFFICES.

Kirkwall	
Vittoria	
Strabane	
Thorold	
Caledonia	
Dundas	
Port Dover	
Grimsby	
Hamilton	
Caledonia	
Beamsville	
Dufferin	
St. Catharines	
Hamilton	
Drummondville	
Ancaster	
Silverthill	
Alberton	
Hamilton	
Rockton	
Jarvis	
SqNelson	
Kilbride	
dport ; Blackhei	
resberty Clerk.	

12. PRESBYTERY OF GUELPH.

MINISTERS.	ORD.	CONGREGATIONS.	POST OFFICES.
George Smellie	1836	Melville Church	Fergus
Wm. Barrie, D.D.	1843	First Church, Eramosa	Guelph
Richard Bentley	1844	Union Church	Galt
Thomas Wardrobe	1845	Chalmer's Church	Guelph
Robert Torrance	1846	First Congregation	Guelph
Wm. S. Ball	1849	Knox Church	Guelph
James A. Thomson	1855	Erin	Erin
James Middlemiss	1856	Chalmer's Church	Elora
Daniel Anderson	1857	Rothsay and Palmerston	Rothsay
A. D. McDonald	1859	Knox Church	Elora
Wm. Millican	1859	St. John Ch., Garafraxa	Garafraxa
Alex. McKay	1860	Duff's Church	Morriston
Vacant	1862	Knox Church	Acton
Thomas Thompson	1864	Glenallan and Hollin	Glenallan
George McLennan	1864	Knox Church, Minto	Harriston
John Davidson	1866	Alma and Cumnock	Alma
James Little	1866	Nassagaweya & Camp'ville	Nassagaweya
Edward Reeve	1868	Eden Mills & Rockwood	Rockwood
James F. Dickie	1872	St. Andrew's Church	Berlin
J. M. Goodwillie	1872	Doon and Hespeler	Hespeler
Donald McDonald	1872	Arthur	Arthur
D. D. McLennan	1872	S. Luther & Lit. Toronto	Luther
Vacancies.—Knox Church, Galt ; Everton & Mimosa ; Elmira & Hawkesville ; West Puslinch ; North Luther ; Chalmer's Ch., Winterbourne ; Cotsold Zion Church.			

ROBERT TORRANCE, *Presberty Clerk.*

13. PRESBYTERY OF DURHAM.

Patrick Greig	1854	Normanby	Orchardville
William Blain	1854	Carrick and Clifford	Clifford
John McMillan	1857	Mount Forest	Mount Forest
Robt. C. Moffatt	1857	Walkerton	Walkerton
William Park	1859	Durham	Durham
Charles Cameron	1861	Rocky Saugeen, &c	Priceville
Daniel Duff	1864	North & West Brant	Malcolm
John Morrison	1866	Proton	Cedarville
Hugh Crozier	1869	Egremont	Holstein
Wm. Matheson	1872	North Arthur	Arthur
Vacant.—Hanover & Bentinck			
D. McKevacher, Ord. Miss., P. Arthur's Landing.			
D. J. Casswell, Ord. Miss., Silver Islet.			
W. Kay, Ord. Miss., Sault St. Marie.			

14. PRESBYTERY OF BRUCE.

W. Graham	1845	Pine River	Amberley
John Fraser	1845	Knox's Church, Kincardine	Kincardine
Andrew Tolmie	1853	Southampt'n & W. Arran	Saugeen
Duncan Cameron	1854	Lucknow & S. Kinloss	Lucknow
John Anderson	1854	Tiverton	Tiverton

resberty Clerk.

MINISTERS.	ORD.	CONGREGATIONS.	POST OFFICE
John Stewart	1855.	Chalmer's Ch., Kincardine.	Kincardine
David Wardrobe	1855.	Teeswater	Teeswater
Peter Currie	1856.	Culross	Teeswater
John Strath	1857.	Paisley Knox Church ..	Paisley
Adam F. McQueen	1858.	Huron	Dingwall
A. G. Forbes	1862.	Kinloss & Bervie	Kinloss
Duncan Davidson	1872.	Langside	Holyrood
Wm. Ferguson	1873.	Glammis	Glammis
<i>Vacancies.</i> —North Bruce; Port Elgin and Dunblane; Central Bruce			
Tara; Riversdale, Enniskillen, &c.; Chesley and Salem Ch.			

IV.—SYNOD OF LONDON.

Synod Clerk, REV. J. FOTHERINGHAM, Woodham P. O.

Meets at London, in First Presbyterian Church, on first Tuesday of May

15. PRESBYTERY OF LONDON.

Duncan McMillan	1831.	Lobo and Caradoc	Lobo
Donald McKenzie	1834.	Embro	Ingersoll
W. R. Sutherland	1848.	Eksfrid	Strathburn
James B. Duncan	1848.	Forest and Mackay	Forest
J. J. A. Proudfoot, D.D. 1848.	First Presby. Ch. London.	London.	London
Lachlan McPherson	1849.	Williams	Williams
John Scott	1850.	St. Andrew's Ch., London.	London
John Rennie	1857.	Carlisle & Ailsa Craig	Ailsa Craig
George Cuthbertson	1857.	St. Thomas	St. Thomas
John McRobie	1857.	Petrolia	Petrolia
John Milloy	1859.	Argyle Church, Aldboro'.	Crinan
Robert Scott	1860.	North and South Plympton.	Camlachie
Neil McKinnon	1861.	Belmont and Yarmouth	Belmont
Peter McDermid	1861.	Moore	Birkhall
George Simpson	1862.	Westminster	Wilton Grove
L. Cameron	1862.	Thamesford	Thamesford
Arch. Stewart	1862.	Mosa	Kilmartin
John Thompson	1866.	St. Andrew's Ch., Sarnia.	Sarnia
George Sutherland	1866.	Fingal	Fingal
Neil McDiarmid	1868.	Wallacetown & Duff's Ch.	Wallacetown
Atex. Burr	1869.	Point Edward	Point Edward
John A. McDonald	1869.	Dorchester	Dorchester
John Abraham	1872.	Watford	Watford
J. R. Hay	1873.	Delaware	Delaware
D. F. Sage	1873.	Park Hill & McGillivray	Park Hill
Gustavus Munro	1873.	Embro	Embro
Robt. Scobie	1873.	Strathroy	Strathroy
Alex. McNaughton	1873.	North and South Adelaide.	Adelaide
J. Munro	1874.	{ Guthrie's Ch. & Cook' Ch., Caradoc	{ Lingwood

Vacancies.—English Settlement, Proof Line; Lucan & Biddulph: Chalmer's Ch., Dunwich; Wardsville; Port Burwell & Vienna; Napier; Alvins Euphemia, and Brooke; New Glasgow; Kintyre; West Williams.

GEORGE CUTHBERTSON, *Presbytery Clerk.*

POST OFFICES.

ie. Kincardine
Teeswater
Teeswater
Paisley
Dingwall
Kinloss
Holyrood
Glaumis
Central Br:
Ch.

odham P. O.
Tuesday of May

Lobo
Ingersoll
Strathburn
Forest
London
Williams
London
Ailsa Craig
St. Thomas
Petrolia
Crinan
Camlachie
Belmont
Birkhall
Wilton Grove
Thamesford
Kilmartin
Sarnia
Fingal
Wallacetown
Point Edward
Dorchester
Watford
Delaware
Park Hill
Embro
Strathroy
e. Adelaide

Lingwood
iddulph : Chal:
Napier ; Alvin
Williams.
resbytery Clerk.

16. PRESBYTERY OF STRATFORD.

MINISTERS.	ORD.	CONGREGATIONS.	POST OFFICES.
Thomas Maepherson	1836.	Knox Church, Stratford	Stratford
Daniel Allan	1838.	North Easthope	Stratford
James Boyd	1847.	Wellesley	Crosshill
Alex. A. Drummond	1847.	Shakspeare and Hampstead	Shakspeare
Daniel Gordon	1849.	Harrington	Harrington
Robert Hamilton	1858.	Fullarton and Avonbank	Motherwell
Robert Hall	1860.	Nissouri, North and South Thorndale	
John K. Hislop	1862.	Avon C., Downie & Carlgf'd	Avonton
Robert Renwick	1863.	Elma Cen. & W. Monckton	Newry
Allan Findlay	1867.	Biddulph	Granton
Jas. W. Mitchell, M.A.	1869.	Knox Church, Mitchell	Mitchell
Peter Musgrave	1868.	{ Burn's Ch., Milverton, } { and N. Mornington, }	Milverton
Edgar Croley, M.A.	1868.	Millbank, Mornington	Millbank
John W. Bell, M.A.	1868.	Molesworth and Listowell	Listowell
Peter Scott	1872.	Hibbert	Cromarty
McAlpine		St. Mary's	St. Mary's
<i>Vacancies.</i> —Burn's Ch., E. Zorra, & McKay's, Tavistock.			

JOHN FOTHERINGHAM, *Presbytery Clerk, Woodham P.O.*

17. PRESBYTERY OF CHATHAM.

Charles Chiniquy	1833.	St. Anne's, Ill., U. S. St. Anne's Kankakee, Ill., U. S.	
Alex. W. Waddell	1847.	Harwich	Rondeau
Angus McColl	1848.	Adelaide St., Chatham	Chatham
William King	1851.	Buxton	Buxton
William Walker	1853.	Wellington St., Chatham	Chatham
James MacLaughlan	1854.	First Scotch Ch., Chicago	C (498w Mad. s.)
William Forrest	1857.	Tilbury East	Valetta
Archibald Currie	1860.	Ridgetown & Kilmarnock	Ridgetown
Robert H. Warden	1866.	Bothwell	Bothwell
G. M. Milligan, B.A.	1868.	Scotch Presby. Ch., Detroit	Detroit, Mich
John Becket	1868.	Thamesville, &c.	Thamesville, &c.
John Gray	1870.	Windsor	Windsor
<i>Vacancies.</i> —Elmira, Ill., U.S.; Florence & Dawn; Amherstburgh; Sombra; Maidstone.			
<i>Mission Stations.</i> —Wallaceburgh & Dresden; Dover; Tilbury West & Jersey.			

ROBERT H. WARDEN, *Presbytery Clerk.*

18. PRESBYTERY OF HURON.

Thomas Goldsmith	1845.	Seaforth	Seaforth
John Logie	1849.	Warrensville & Exeter	Rodgerville
Robert Ure	1850.	Knox Church, Goderich	Goderich
John Ross	1851.	Brucefield	Brucefield
Samuel Jones	1853.	Knox Church, Brussels	Brussels

MINISTERS.	ORD.	CONGREGATIONS.	POST OFFICE
Matthew Barr.....	1854.	McKillop & Tuckersmith ..	Seaforth
George Brown.....	1856.	Wroxeter & Fordwich ..	Wroxeter
Alex. Grant.....	1856.	Ashfield	Kintail
Finlay McCuaig.....	1860.	Willis' Church, Clinton ..	Clinton
John Ferguson	1865.	Meiv'le C. Brussels & Walt'n. Brussels	
Henry Gracey.....	1865.	Thames Road & Kirkton ..	Farquhar
Robert Leask	1865.	St. Helen's & E. Kinloss ..	St. Helen's
Stephen Young	1866.	Manchester & Hullet	Auburn
Arch. McLean	1866.	Blyth & Belgrave	Blyth
James Pritchard.....	1868.	Wingham & Iluevale	Wingham
Mark Lanby	1873.	Bayfield & Berne	Varna
Alex. Y. Hartley	1873.	Dungannon, &c	Carlow

Vacancies.—Egmondville ; Duff's Ch., McKillop ; Cranbrook & Ethel ; Bethany ; Stephen & Hay.

ARCH. MCLEAN, *Presbytery Clerk.*

19. PRESBYTERY OF MANITOBA—WITH SYNODICAL POWER

John Black	1851.	Kildonan	Kildonan
Alex. Matheson	1860.	Portage la Prairie, &c ..	Portage la Prairie
Alex. Frazer	1861.	Little Britain, &c	Low. Fort Garry
James Robertson	1869.	Knox Ch., Winnipeg	Winnipeg
Geo. Bryce, M.A	1871.	Manitoba College	Fort Garry
Edward Vincent	1872.	Prince Albert Mission	
S. Donaldson, B.A	1872.	Springfield, &c	Springfield

Vacancies.—Prince Albert Mission ; Headingly ; Knox Church, Winnipeg ; Palestine, &c ; Rockwood, &c.

A. FRAZER, *Presbytery Clerk.*



POST OFFICE

Seaford
Wroxeter
Kintail
Clinton
n. Brussels
Farquhar
St. Helen's
Auburn
Blyth
Wingham
Varna
Carlow
Cranbrook & Eth.
Presbytery Clerk.

DICAL POWER
Kildonan
Portage la Pr.
Low. Fort G.
Winnipeg
Fort Garry
Springfield
Church, Winnipe

Presbytery Clerk.

ALPHABETICAL LIST—CANADA PRESBYTERIAN CHURCH.

[The figures following the names denote the Presbyteries to which they belong.]

aham, J.....15	Craw, G.....8	Hall, Robt.....16	McClung, John .. 6
ns, James.....7	Croll, R M.....7	Hally J.....1	McColl, Angus....17
ander, J.....7	Croly, J E.....16	Hamilton, Robt..16	McConechy, Jas .. 1
ander, T.....11	Cross, Archibald .. 6	Hancock W.....10	McConnell, W .. 8
m, Daniel.....16	Crozier, H.....13	Hanran, J.....1	McConnell, J A .. 8
erson, D.....12	Currie, Arch.....17	Hartley, A G.....18	McCuag, F.....18
erson, John ..14	Currie, Peter.....14	Hastie, J.....2	McDermid, P .. 15
ews F.....5	Cuthbertson, Geo 15	Hay, J R.....15	McDiarmid, A .. 6
strong, W.....3	Danby, M.....18	Henderson, A .. 1	McDiarmid, H J .. 3
.....11	Davidson, D.....14	Hislop, J A K .. 16	McDonald, A D ..12
.....6	Davidson, J.....12	Hodnett, W.....5	McDonald, D .. 12
Belmontine, W D .. 6	Dawson, A.....10	Hume, J.....1	McDonald, J.....1
Ball, W S.....12	Dewar, Robt.....9	Hume, Robt.....11	McDonald, J A ..15
Beale, J.....7	Dick, James.....7	Inglis, Walter .. 11	McDonald, K .. 1
Bar Matthew.....18	Dickie, J F .. 12	Irvine, John .. 1	McEwen, John .. 3
Barrie, Wm.....12	Donald, Will am .. 5	Jamieson, R.....7	McFarlane, J .. 1
Beet, D.....4	Donaldson, S .. 19	Jennings, J .. 7	McPaul, Alex .. 7
et, J.....17	Douglas, J .. 2	Johnston, W A .. 1	McGuire, T .. 10
J W.....16	Drummond, A A .. 16	Jones, S.....18	McInnes, D J .. 9
ett, W.....5	Duff, D .. 13	Kay, W.....14	McIntosh, D M .. 7
ic, R .. 2	Dunbar, John .. 11	Kennedy, Alex .. 6	McIntosh, Jas .. 4
le, James .. 10	Duncan, Peter .. 5	King, John M .. 7	McIntyre, J M .. 2
ek, John .. 10	Eadie, John .. 7	King Wm .. 17	McKay, Alex .. 12
J S.....1	Edmondson, J E .. 6	Knowles, R .. 8	McKay, Geo .. 1
.....13	Ewing, John .. 5	Laing, Johnr .. 10	McKay, G L .. 0
James .. 16	Ewing, R .. 7	Leask, R .. 18	McKay, W A .. 5
Bo, J M .. 4	Fairbairn, R .. 8	Leitch, R W .. 4	McKee, T .. 8
kenridge, J .. 7	Fenton, S .. 10	Little, J .. 12	McKenzie, M .. 1
uner .. 3	Fenwick, T .. 1	Lochead, W .. 5	McKenzie, Wm .. 3
n, A .. 2	Ferguson, John .. 18	Logie, John .. 18	McKera her, D ..14
n, G .. 18	Ferguson, W .. 14	Lowry, T .. 11	McKitton, Neil ..15
e, G .. 19	Fisher, S W .. 10	Marples, J .. 8	McLaren, A .. 3
ield, G .. 7	Fletcher, D H .. 10	Matheson, A .. 19	McLaren, E D .. 2
Bums, W .. 3	Forbes, A G .. 14	Matheson, W .. 13	McLaren, W .. 7
Burn, R F .. 1	Forlong, W .. 1	Meikle, W .. 7	McLean, Arch ..18
Burn, A .. 15	Forrest, W .. 17	Middlemiss, Jas .. 12	McLean, J .. 8
Buron, G .. 19	Frazer, J B .. 19	Millican, W .. 12	McLennan, A .. 9
Burton, J .. 4	Frazer, John .. 14	Milligan, G .. 17	McLennan, D D ..12
Calder, J G .. 6	Fraser, M .. 8	Milloy, John .. 15	McLennan, G .. 12
Cramble, John .. 3	Fraser, R D .. 8	Mitchell, J W .. 16	McLeod, D D ..10
Camron, Chas .. 13	Fraser, S C .. 10	Mitchell, W .. 5	McMechan, J .. 4
Camron, Duncan 14	Fraser, William .. 8	Moffatt, R C .. 13	McMillan, D .. 15
Camron, D B .. 8	Frazer, A .. 19	Monteath, R .. 7	McMillan, John ..13
Camron James .. 9	Gallaher, J .. 4	Moore, W .. 3	McMullen, W T ..11
Camron, J M .. 7	Glendinning, A .. 2	Morrison, J .. 13	McNabb, J .. 6
Deron, Lachlin .. 15	Goldsmith, T .. 18	Morrison, J .. 2	McNaughton, A ..15
Campbell, J .. 6	Goodwillie, J M .. 12	Munro, G .. 15	McNaughton, D .. 9
campbell, Isaac .. 19	Gordon, Daniel .. 16	unro, John .. 15	McPherson, L .. 15
campbell, John .. 1	Gracey, H .. 18	Murray, John G ..10	McPherson, T .. 16
cock, A .. 7	Gray, John .. 8	Murray, J L .. 6	McQuarrie, H .. 11
owell, D J .. 13	Grant, A .. 10	Musgrave, P .. 16	McQueen, A F ..14
owell, Jas .. 3	Grant, Alex .. 18	MacAlister, J M .. 1	McRobie, John ..15
Caven, William .. 7	Grant, R N .. 11	Mackay, John .. 1	McTavish, John ..11
Caven, William .. 11	Grant, W .. 1	Mackie, John .. 1	McVicar, D H .. 1
Cumbers, T S .. 4	Hamiquy, C .. 17	MacLaughlan, J ..17	McWilliam, W .. 5
.....17	Gray, John .. 8	Maclean, Alex .. 10	Panton, E .. 6
urstal, G .. 10	Gray, John .. 18	McAlpine, J .. 16	Park, Wm .. 13
asirat, D .. 1	Gray, Patrick .. 4	McBain, J A F ..10	Paterson, D .. 1
ok, N .. 5	Gray, Robt .. 7	McKeracher, C .. 1	Paterson, John .. 5
orane, W .. 11	Greig, Wm .. 7	McKeracher D ..13	Paterson, N .. 1
orthing, W .. 4	Greig, P .. 13	McCall, John .. 10	Peattie, W .. 6
Criddle, Wm .. 10	Haigh, G .. 7		

Pettigrew, Robt..	7	Straith, John	14	<i>Ministers without charge & retired.</i>	Christie, W M
Porteous, John	10	Sutherland, D	5	Cochrane, J	Cochrane, J
Pringle, Jas	7	Sutherland, G	15	Currie, Hector	Currie, Hector
Pritchard, J	18	Sutherland, W R	15	Currie, Hugh	Currie, Hugh
Proudfoot, J	15	Tait, J	3	Currie, N	Currie, N
Reeve, E	12	Taylor, Wm	1	Dowsby, A	Dowsby, A
Reeve, W	5	Thom, Jas	6	Elliott, Joseph	Elliott, Joseph
Reid, Wm	7	Thompson, J	15	Ferguson, James	Ferguson, James
Rennie, J	15	Thomson, J	11	Gindlay, A	Gindlay, A
Renwick, R	16	Thomson, J A	12	Fotheringham, T	Fotheringham, T
Rennelson, W H	10	Thornton, R H	6	Gilray, Allen	Gilray, Allen
Robertson, Jas	11	Thornton, R M	1	Gemley, James	Gemley, James
Robertson, Wm	11	Tolmis, And	14	Gunn, R F	Gunn, R F
Robb, J G	7	Topp, Alex	7	Johnson, D C	Johnson, D C
Rodgers, R	8	Torrance, Robt	12	Leishman, John	Leishman, John
Roger, J M	5	Traver, A J	2	Lyman, B	Lyman, B
Roger, W M	6	Turnbull, J	4	Martin, W M	Martin, W M
Ross, John	18	Turnbull, M	3	Munro, J M	Munro, J M
Ross, W	1	Ure, Robt	18	McDiarmid, N	McDiarmid, N
Rowat, A	2	Waddell, A W	17	McGregor, H	McGregor, H
Sage, D F	15	Walker, Wm	17	McKechnie, L	McKechnie, L
Scoble, R	15	Walker, W P	10	McKutchon, J	McKutchon, J
Scott, John	15	Wallace, R	7	McKellar, H	McKellar, H
Scott, John	4	Warden, R H	17	McLeod, F J	McLeod, F J
Scott, J R	6	Wardrope, D	14	McLennan, D H	McLennan, D H
Scott, P	16	Wardrope, Thos	12	McPherson, H	McPherson, H
Scott, Robt	15	Watson, Jas	1	McRae, Alex	McRae, Alex
Scott, W	1	Watt, J B	4	McRobbie, G G	McRobbie, G G
Serimger, J	1	Wellwood, J	1	Richardson, W	Richardson, W
Simpson, G	0	Whillans, R	3	Scott, J B	Scott, J B
Sinclair, H	1	Whimater, D B	9	Sinclair, Gavin	Sinclair, Gavin
Stewart, Arch	15	White, Jos	3	Somerville, John	Somerville, John
Stewart, Donald	6	Whyte, Jas	3	Stewart, James	Stewart, James
Smellis, Geo	12	Wilson, And	4	Thomson, T	Thomson, T
Smith, J hn	6	Wilson, T	10	Thynne, R	Thynne, R
Smith, J W	5	Windell, W C	5	Torrance, E F	Torrance, E F
Smith, T W	0	Wishart, D	4	Urquhart, Edw	Urquhart, Edw
Stevenson, A	9	Wright, P	11	Vincent, E	Vincent, E
Stevenson, R	3	Young, Alex	1	Watt, R	Watt, R
Stewart, Jas	3	Young, G P	7	Wright, W	Wright, W
Stewart, John	14	Young, S	18	Young, W C	Young, W C

DEATHS.

Ministers who died during ecclesiastical year ending June 2nd, 1874.

NO	NAME.	CONGREGATION.	PRESBYTERY.	DATE OF DEAT
1	Peter Glassford..	Vaughan & Albion.	Toronto	29th Aug., 1873
2	James Harris...	Without Charge ..	Toronto	5th Sept., 1873
3	D. G. McKay....	Port Elgin.....	Bruce	21st Sept., 1873
4	Jas. Barron, A.M.	Without Charge ..	Kingston.....	26th Sept., 1873

STATISTICS.

The Statistical Report of the Canada Presbyterian Church may be comprised under four heads:—The FIELD in which the Church works; the BOURERS therein; their SUSTENTATION; the RESULTS of their labour.

I. The FIELD. It extends over the country that lies between Metis the St. Lawrence and New Westminster on the Pacific, and thus comprises the Provinces of Quebec, Ontario, Manitoba, and British Columbia. In vast district the Canada Presbyterian Church held during 1873-4, Regular Charges (being an increase of 17 over preceding year); 79 vacancies and 86 Mission Stations, being an increase of 11 over preceding year. T

Christie, W M
 Cochrane, J
 Currie, Hector
 Currie, Hugh
 Currie, N
 Dowsby, A
 Elliott, Joseph
 Ferguson, James
 Gindlay, A
 Fotheringham, T
 Gilray, Allen
 Gemley, James
 Gunn, R F
 Johnson, D C
 Leishman, John
 Lyman, B
 Martin, W M
 Munro, J M
 McDiarmid, N
 McGregor, H
 McKechnie, L
 McKutchon, J
 McKellar, H
 McLeod, F J
 McLennan, D H
 McPherson, H H
 McRae, Alex
 McRobbie, G G
 Richardson, W
 Scott, J B
 Sinclair, Gavin
 Somerville, John
 Stewart, James
 Thomson, T
 Thynne, R
 Torrance, E F
 Urquhart, Edw
 Vincent, E
 Watt, R
 Wright, W
 Young, W C

June 2nd, 1874.

DATE OF DEATH
 29th Aug., 1873
 5th Sept., 1873
 21st Sept., 1873
 26th Sept., 1873

Church may be
 church works; the
 of their labour.
 es between Meti-
 and thus compr-
 h Columbia. In
 during 1873-4,
 year); 79 vacan-
 ceedings year. The

are thus in all 815 regularly recognized *centres* of Christian work, (having connected with them 28,260 families and 50,702 communicants) whence the seed being scattered over the field).

II. The LABOURERS. They consist of 329 Pastors, being an increase of 14 over preceding year; 33 Probationers, 116 Missionaries, (ordained, student, catechist), 1,987 Elders, 3,091 Deacons or Managers, and 4,094 Sabbath School Teachers. The workers thus consist of (1) a band of 478 educated and trained men who devote their whole time to gospel ministrations; (2) a band of 9,172 men and women, part only of whose time is given to ruling, or to finance, or to instruction of the young.

III. SUSTENTATION. For the support of settled Pastors there has been contributed during the year \$237,901.25, an increase over last year of \$15,619.51, giving an average stipend of over \$700 to each pastor.

IV. RESULTS. These it is difficult to weigh or number. The following results are however on the surface. There have been added to the church by baptism 4,703, by profession of faith or certificate 5,847. In Sabbath Schools 35,020 have been under instruction, and 9,269 in Bible Classes. The gospel has been preached to 141,190 hearers, the sacrament of the Supper dispensed to 50,702 communicants. Twenty-one new manses have been erected, and 28 churches, while a total of \$619,359.30 has been collected and expended in carrying on, at home and abroad, the Lord's work. It should be remarked that the difference between some of the figures given above and the figures in the appended Summary is owing to our including in the above remarks some reports that came too late for the Statistical Tables.

SUMMARY OF STATISTICS.

TABLE I.—*Average for year ending 31st March, 1874.*

The following is the average contribution of each Family and each communicant throughout the Church to the enterprises in which she is engaged:

For Stipend Promised.....	\$8.23	per family, and	\$4.66	per Communicant.
" Paid.....	8.33	"	4.71	"
Expended on Church or Manse	5.71	"	3.23	"
Other Congregat'n'l Contr'ns.	3.21	"	1.81	"
Av. Con. for Cong'l Purposes.	17.12	"	9.69	"
College Fund.....	.43	"	.24	"
Home Mission Fund.....	.62	"	.35	"
Foreign Mission Fund.....	.31	"	.18	"
W. & C. A. & In. Min's. Fund	.13	"	.07	"
Assembly Fund.....	.10	"	.06	"
French Evangelization.....	.14	"	.08	"
Kankakee Mission.....	.07	"	.04	"
Total for Schemes of Church	1.97	"	1.11	"
College Buildings.....	1.02	"	.58	"
Evangelical Objects.....	.87	"	.41	"
Average for all Purposes....	20.99	"	nearly 11.90	"

NAME OF SYNOD.	Stipend paid by Congregations alone.		All other Contributions not otherwise reported.	College Fund.	Home Mission Fund.	Foreign Mission Fund.	Widows and Orphans' Fund.	Aged Ministers' Fund.	Assembly Fund.	French Evangelization Fund.	Kankakee Mission.	Sabbath School Contributions for Missions.	College Building Fund.	Evangelical Objects otherwise specified.	Total Contributions for Congregational purposes, Schemes of Ch. & Ben't Obj.	Is there a Manse?														
	\$	C.																												
Montreal	8	0	91	53363	83	20828	91	4945	86	3768	66	1701	69	927	21	552	50	1356	48	406	94	932	74	12927	5281	77	1505	46	61	43
Toronto	55288	22	24942	74	21160	83	2562	74	4621	33	1093	29	688	40	884	15	459	65	1462	16	8150	9775	25	30519	315	36	30			
Hamilton	69875	66	53378	44	21166	95	4880	41	2430	56	1036	33	699	79	1007	93	580	25	1462	02	5447	5127	92	17358	382	55	402			
London	55165	46	24187	81	18303	70	1716	92	3391	99	2032	64	755	144	773	52	807	49	688	14	562	77	2453	3658	83	113285	402	53	53	
Manitoba	1163	50	1839	00	272	75	31	16	47	70	....	....	13	34	....	....	....	....	....	....	....	....	141	25	327	844	195	5	5
Delayed Ret's.	230764	75	157711	83	386733	142	11947	17	10590	22	8678	631	3525	37	2954	502	405	05	2134	08	4423	69	28645	24385	02	580820	76	1	1	
Total (inc. Delayed Ret's)	320	79	1800	00	1779	81	807	13	594	03	33	00	11	00	12	50	17	00	14	00	5	00	....	63	18	5079	15	194	

Did Congregation build Church or Manse during the year?

Is there a Manse?

COLLEGES OF THE CANADA PRESBYTERIAN CHURCH.

I.—KNOX COLLEGE, TORONTO.

Opens on the first Wednesday of October, and closes on the first Wednesday of April.

PRINCIPAL,—The Rev. William Caven.

BOARD OF EXAMINERS.

Rev. J. M. King, M.A., Convener.

Revds. R. Dewar, J. McCall, R. Torrance, J. Breckenridge, W. Donald, T. Wardrobe, and the Professors and Lecturers of the College.

STAFF OF INSTRUCTORS.

Rev. Principal Caven, Professor of Exegetics and Biblical Criticism.

Rev. William Gregg, M.A., Professor of Apologetics and Church History.

Rev. William McLaren, Professor of Systematic Theology.

Rev. Dr. Proudfoot, Lecturer in Homiletics, &c.

Hebrew is taught by Prof. Hirschfelder, in University College.

Prof. J. W. Taverner, Teacher of Elocution.

Prof. J. W. Taverner, Teacher of Elocution.

CLASSES—FIRST YEAR—*Exegetics*, Principal Caven; *Biblical Criticism*, Principal Caven; *Apologetics*, Professor Gregg; *Church History*, Professor Gregg; *Systematic Theology*, Professor McLaren.

SECOND YEAR.—*Exegetics*, Principal Caven; *Church History*, Professor Gregg; *Systematic Theology*, Professor McLaren; *Homiletics*, &c., Dr. Proudfoot.

THIRD YEAR.—*Exegetics*, Principal Caven; *Systematic Theology*, Professor McLaren; *Homiletics*, &c., Dr. Proudfoot.

Students of the First Year are required to prepare a Homily; of the Second Year, a Lecture; and of the Third Year, a Sermon, a Critical Exercise, and a Latin Thesis.

SCHOLARSHIPS AND BURSARIES.

The following Scholarships and Bursaries were offered for the Session 1874-75:—

For Students of First Year in Theology.

Bayne Scholarship, \$50 for proficiency in Hebrew: Examination on Entering Theology.

Gillies Scholarship, (I.) \$40 for Systematic Theology: Closing Examination.

Goldie Scholarship, \$40 for Exegetics, Closing Examination.

Gillies (II.) \$40 for Church History, Closing Examination.

Danbar " \$40 for Apologetics, " " "

Heron " \$40 for Biblical Criticism, " " "

Students of Second Year.

Alexander Scholarship, (I.) \$50, General Proficiency in the Classes, Closing Examination.

Congar Scholarship, \$40, Church History, Closing Examination.

Loghrin, " \$50, Systematic Theology, Closing Examination.

Alexander (II.) \$50, Exegetics, Closing Examination.

Is there a Manse?

Students of Third Year.

Fisher Scholarship, (I.) \$60, Systematic Theology, Closing Examination.
 Fisher Scholarship, (II.) \$60, Exegetics, Closing Examination.
 Central Ch. " \$60, Essay on the Nature of Regeneration ; to be given in not later than the 31st of October.

Students of Second and Third Years.

Lindsay Scholarship, \$40, Homiletics, &c., Closing Examination.
 Esson Scholarship, (I.) \$60, Biblical Church History, Closing Examination.
 Esson Scholarship, (II.) \$40, Biblical Church History, Closing Examination.

Students of First, Second and Third Years.

Clark Prize, (Lange's Commentary), New Test. Greek, Closing Examination.
 Galbraith Prize, (Lange's Commentary), Hebrew, Closing Examination.
 Prince of Wales Prize, \$60 for two years. Essay—"Is man free in Composition?" : open to 1st and 2nd year's Students. Essay to be given in later than 31st October.

His Excellency the Earl of Dufferin has generously signified his intent of giving a silver medal and a bronze medal annually, during his stay in Canada, to be awarded as may seem best to the Senate. The department of the College in which, and the conditions under which these medals shall be offered to competition, will be announced at the opening of each Session.

SCHOLARSHIPS FOR UNIVERSITY STUDENTS OFFERED BY BOARD OF EXAMINERS.

To encourage Students to take a University Course, a limited number of Scholarships is offered for competition to Undergraduates of the University of Toronto, who are prosecuting their studies with a view to enter the Ministry of the Canada Presbyterian Church. The following Scholarships are offered :—

Two Scholarships of the value of \$60 and \$50 will be open for competition to Students who have passed successfully their Matriculation examination ; two of the value of \$60, \$50, to Students entering on the second year of their course ; two of the value of \$60, \$50, to Students entering on the third year ; and one of the value of \$50, to Students entering on their fourth year.

The examination will take place in Knox College, and on the following subjects :—

FOR STUDENTS OF THE FIRST YEAR.

Homer, Iliad, B. I.
 Xenophon, Anabasis, B. I., chaps. vii. viii. ix. x.
 Euclid, I. II. III.
 Algebra, first four Rules and Simple Equations.
 Virgil, Aeneid, B. II.
 Cicero for the Manilian Law.
 English Grammar and Composition.
 Outlines of English History.
 Outlines of Ancient and Modern Geography.

FOR STUDENTS OF THE SECOND YEAR.

Xenophon, Anabasis, B. V
 Homer, Iliad, B. VI.
 Euclid, B. I., II., III., and IV.
 Algebra, Quadratic Equations.
 Livy, B. I., chap. i. to xxv.
 Horace, Odes, B. III.
 Orthographical, Etymological, and Rhetorical Forms of the English Language.
 (Fowler's English Language, Parts III., IV., and VII.)

FOR STUDENTS OF THE THIRD YEAR.

Demosthenes, Philippies, I., II.
 Statics, (Cherryman's) ; or, Elementary General and Comparative Physiology.
 Hallam's History of the Middle Ages, ch. i., (part 2nd) v., viii.
 Virgil, Georgics, B. IV.
 Translation from English into Latin Prose, Murray's Logic, (Walker's Edition.)
 Locke, II., III., IV.

FOR STUDENTS OF THE FOURTH YEAR.

Euripides, Alcestis.
 Teid, Intellectual Powers.
 Calderwood's Hand-book of Moral Philosophy.
 Paley, Natural Theology.
 Livy, B. XXI.
 Horace, Satires, B. II.
 Nicholson's Text-book of Zoology.
 Hebrew Grammar.

PREPARATORY COURSE, KNOX COLLEGE.

Classical Tuition is provided in Knox College for such Students as are able to take a full University Course.

Students availing themselves of this tuition are required to give three years' attendance on certain classes, (as indicated below) in University College, and to pass the terminal examinations in these classes.

ENTRANCE EXAMINATION.

Entrants on the Preparatory Course, Knox College, will be examined on the following subjects:—

Latin: Grammar; and Cæsar de Bello Gallico, Book I.

Greek: Grammar; and Xenophon, Anabasis, B. I., chap. i. to v.

English: Geography; Grammar; History of England; Arithmetic; Euclid, first book; Algebra, first four Rules.

N.B.—It is absolutely necessary that Students applying for admission shall pass a fair examination on the above subjects.

Students desirous of entering the Second Year of the Literary Course will be required to pass an examination in the following subjects, in addition to those prescribed for entrants on the First Year:—

Latin: Virgil, B. II., Sallust's Jugurthine War, chap. i. to xlvi.

Greek: Iliad, B. I., Xenophon, Anabasis, B. I., chap. vi. to x.

Mathematics: Euclid, Books I., II., III., and Algebra, to Simple Equations, inclusive).

English: Composition, Orthographical, Etymological, and Rhetorical Forms of the Language, (Fowler's English Literature, Parts III., IV., VII.)

N.B.—The Senate of Knox College and the Board of Examiners are of opinion that the Preparatory Course should not be shorter than *three* Sessions, unless in cases of very exceptional attainments on the part of those entering. A really creditable examination, therefore, on the above subjects, must be passed before any candidate can get the standing of a Second year Student on first appearing.

II.—PRESBYTERIAN COLLEGE, MONTREAL.

Opens on the first Wednesday of October, and closes on the first Tuesday of April

PRINCIPAL.—The Rev. D. H. McVicar, LL.D.

BOARD OF EXAMINERS.

Rev. J. M. Gibson, M.A., *Chairman*.

Rev. R. F. Burns, D.D., Rev. Prin. MacVicar, LL.D.,

“ J. Watson, A.M., “ Prof. Campbell, M.A.

“ J. Crombie, M.A., “ Prof. Coussirat, B.D., M.A.,

“ W. Moore, “ A. J. Traver, M.A.,

Rev. R. M. Thornton, B.A.

SENATE.

Rev. Principal McVicar, LL.D., *Chairman.*

Rev. J. M. Gibson, M.A., *Secretary.*

Rev. Prof. Campbell, M.A.,	Rev. J. Watson, A.M.,
" Prof. Coussirat, B.D., M.A.,	" D. Paterson, A.M.,
" W. Taylor, D.D.,	Hon. Justice Torrance,
" R. F. Burns, D.D.,	Principal Dawson, LL.D.

STAFF.

Rev. D. H. McVicar, LL.D., Principal, and Professor of Systematic Theology and Homiletics.

Rev. John Campbell, M.A., Professor of Church History and Homiletics.

Rev. D. Coussirat, B.D., M.A., Professor of Sacred Criticism, &c. (Lectures in French).

Rev. John Scringer, Lecturer in Old and New Testament Exegesis.

Rev. A. DeSola, LL.D., Professor of Oriental Languages, (in McGill College).

Mr. J. Andrews, Lecturer in Elocution.

S. P. Robins, M.A., Lecturer and Instructor in the Theory and Practice of Music.

Mr. W. J. Dey, M.A., and Mr. John Allan, B.A., Classical and Mathematical Tutors.

Rev. J. Wellwood, Librarian.

MEDALS, SCHOLARSHIPS, CERTIFICATES OF HONOUR, &c.

The following distinctions and rewards are open to competition in the theological course:—

To Students Entering the First Year.

The John Redpath Scholarship of Fifty dollars. For General Proficiency in all the subjects of the entrance examination.

To Students of the First Year.

I. A Scholarship of the value of One Hundred dollars. For General Proficiency in all the subjects (pass and honour) of the Sessional Examination of the First Year.

II. A Scholarship of the value of Seventy dollars. For General Proficiency in all the subjects (pass and honour) of the Sessional Examination of the First Year.

III. A Scholarship of the value of Fifty dollars. For General Proficiency in all the subjects (pass and honour) of the Sessional Examination of the First Year.

To Students of the Second Year.

I. A Scholarship of the value of One Hundred dollars. For General Proficiency in all the subjects (pass and honour) of the Sessional Examination of the Second Year.

II. A Scholarship of the value of Seventy dollars. For General Proficiency in all the subjects (pass and honour) of the Sessional Examination of the Second Year.

III. A Scholarship of the value of Fifty dollars. For General Proficiency in all the subjects (pass and honour) of the Sessional Examination of the Second Year.

To Students of the Third Year.

I. A Gold Medal. For General Proficiency in all the subjects (pass and honour) of the Sessional Examination of the Third Year.

II. A Silver Medal. For General Proficiency in all the subjects (pass and honour) of the Sessional Examination of the Third Year.

III.—MANITOBA COLLEGE, WINNIPEG.

The classes in Manitoba College were begun on the 10th of November, 1871, by the Rev. George Bryce, M.A., a graduate of and examiner in the University of Toronto, and at the time of his appointment assistant in Chalmers' Church, Quebec. The Rev. John Black had for two years previous been maintaining classes in classics, and Mr. D. B. Whimster, sent out by the Home Mission Committee, had given instruction in English and mathematics. The Rev. John Black took during the first year several classes in Greek and Latin. A master also gave instruction in commercial subjects. The College began with seven students, and during the first session this number rose to nineteen.

During the summer of 1872 arrangements had been made between the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland and the Assembly for joint action in college and missionary work. Accordingly, this session began with the Rev. Thomas Hart, M.A., a graduate of Queen's College, Kingston, and favourably known in Central Canada as Principal of the Perth Grammar School, in charge of classics and French. A commercial teacher was also employed. There were during this session 24 students on the roll, at various stages of advancement. A strict and full examination was held at the end of each of the three terms.

BOARD OF MANAGEMENT.

A. G. Bannatyne, Chairman ; D. Sinclair, D. McArthur, Rev. John Black, Hon. William Fraser, John Sutherland, M.P.P., Hon. D. A. Smith, M.P., G. McMicken, John F. Bain, Rev. S. Donaldson, Rev. A. Matheson, K. McKenzie, Hon. D. Gunn, Rev. Thomas Hart, Rev. Professor Bryce.

STAFF OF INSTRUCTORS.

Rev. George Bryce, M.A., Professor of Science and Literature.

Rev. Thomas Hart, M.A., Professor of Classics and French.

Mr. D. D. Frazer, (Knox and University Colleges), resident tutor and elementary teacher.

Steward, J. Villiers.

MEDALS, BURSARIES AND PRIZES.

The prizes, &c, awarded last year were distributed at the public opening on the 5th of January. No bursary or prize is awarded except when a certain standard of merit is reached. The bursaries are in money, the prizes in books. The following are the donors, amounts and recipients :—

Mr. Form, Gordon Bursary, (Joseph McKay, Esq., Montreal), W. Black.	\$40
" Prize, (Manitoba College), A. Sutherland.	10
Mr. Form, Bursary, (Manitoba College), W. Laurie.	20
" Prize, (Manitoba College), W. R. Sutherland.	10
Mr. Form, Prize, (P. Peebles, Esq., Quebec), S. Polson.	10
" Extra Prize, (Manitoba College), R. Laurie.	10
" English Reading, J. McBeth.	5
" Scripture Reading, R. McBeth.	2

The Senate has, in this connection, to mention that the Governor-General has expressed his intention of giving annually to the College, during his stay in Canada, a silver medal. The Senate has agreed to award that medal to the best student of the highest form who reaches a requisite standard, and expressed to Lord Dufferin its appreciation of his thoughtfulness and generosity.

HOME MISSION WORK.

Home Missions are to the Church what the nursery is to the orchard. The work of Home Missions to create new congregations, and to foster them in strength, till they become self-sustaining. Its Home Missions is therefore "Scheme" of a rising or falling church. There are five fields loudly claiming help at present. 1. The PROVINCE OF QUEBEC—Very interesting work is going on here under the French Students of Montreal Theological Seminary. 2. MUSKOKA—The Rev. Mr. Marples works this district as a sort of Missionary Bishop, assisted by Probationers, Students, and members of the Presbyterian Church of Simcoe. Three new churches are being erected. 3. LAKE SUPERIOR REGION—This is a mining country, and its population of a very mixed character. Appointments have been made for two years or more to (a) Sault Ste. Marie, (b) Silver Islet, (c) Prince Arthur's Landing. 4. MANITOBA—In this Province the Canada Presbyterian Church, and the Presbyterian Church in connection with the Church of Scotland, have forestalled the coming Union by labouring now in unison. This immense North-west, into which new settlers are crowding from all parts of the Dominion, will tax the energies and liberality of the Church to its utmost for a generation or two to come. The present matters in Manitoba stand thus:

Sustentation of Ministry.—a. Winnipeg, self-sustaining, raises \$1000. b. Palestine, &c., promises \$325 for first year. c. Burnside and Portage la Prairie, promises \$400 for first year. d. High Bluff, Poplar Point, probably, only \$200 promised yet. e. Headingley and Boyne, probably, \$150 each. f. Little Britain, &c., almost certain of \$300, but on account of the famine can do nothing just now. g. Springfield and Sunnyside, probably \$150.

Building Churches during the Year.—Knox Church has been again enlarged. Little Britain, Church erected; Rockwood, Church erected.

Being Erected now.—Springfield Church; Burnside Church.

Decided on to be Erected.—Sunnyside Church; Palestine Church; Birtle Church.

5. BRITISH COLUMBIA—When the Pacific Railway is built, a large Home Mission field will open up to the west of the Rocky Mountains, the extent of which is not yet known. At present, as the Rev. Mr. Jamieson remarks, there is "little or no opportunity for interesting results."

The agents in the Home department of the Church's work are as follows: (1). Ministers and Licentiates, 10; (2). Probationers, 45; (3). Theological Students employed during the Summer months, 64; (4). Student Catechists, 5; (5). Lay Catechists, 6.—Total, 151.

The following table exhibits Home Mission work in the two-fold departments of assisting, 1. Weak Stations; 2. Supplementing Weak Congregations.

the Governor-General, during his stay, had that medal to the standard, and a illness and generosity

to the orchard. And to foster them missions is therefore fields loudly claim interesting work. Theological as a sort of Missioners of the Presby

3. LAKE SUPERIOR—of a very mixed more to (a) Saul. MANITOBA—has Presbyterian Church led the coming up, into which new will tax the energy or two to come

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s work are as follow, 45; (3). Theological Student Catechist

in the two-fold dealing Weak Congregat

Total

Total

Total

1	Montreal	8	8	2	15	916	214	341	395	319	3	6	21	124	80	2653	22	3	6	21	16	00	615	59			
2	Brockville	1	1	2	2	100	30	24	—	6	3	50	21	00	1	50	9	00	—	—	—	—	1	50	9	00	
3	Ottawa	16	14	90	194	305	396	260	208	149	77	—	—	—	—	—	27	00	—	—	—	—	—	1016	58		
4	Kingston	4	4	18	270	118	136	10	45	3	00	149	77	45	00	—	—	—	—	—	—	—	152	00			
5	Cobourg	3	3	8	235	130	229	65	7	50	137	00	—	—	—	—	—	—	—	—	—	—	—	7	50		
6	Ontario	6	4	16	147	175	172	13	50	481	60	—	—	—	—	—	—	—	—	—	—	—	8	50			
7	Toronto	9	9	17	1345	336	335	470	396	30	00	1651	00	2500	00	11	75	507	00	—	—	—	—	350	00		
8	Simcoe	11	8	31	1593	326	351	187	25	00	808	72	—	—	—	—	8	00	630	75	—	—	—	—	—	—	
9	Owen Sound	1	1	306	389	155	33	4	00	132	00	—	—	—	—	2	00	44	00	—	—	—	—	—	—	—	
10	Hamilton	3	2	5	177	—	154	19	00	960	00	—	—	—	—	6	00	306	00	—	—	—	—	—	—	—	
11	Paris	1	1	1	50	20	30	—	26	6	00	156	00	—	—	—	—	—	—	—	—	—	—	—	—	—	
12	Guelph	1	1	12	29	29	23	4	00	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
13	Brace	8	3	12	1565	695	114	80	56	00	119	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
14	Durham	4	1	11	235	929	242	230	133	50	747	66	400	00	115	00	4	50	608	50	317	00	67	00	4642	45	
15	London	6	4	118	425	425	175	175	192	20	75	719	75	42	00	17	50	258	00	—	—	—	—	—	—	—	—
16	Chatham	4	2	105	105	101	127	161	18	60	748	50	564	00	8	00	7	00	135	45	—	—	—	—	—	—	—
17	Stratford	1	1	24	32	32	103	15	00	128	00	—	—	—	—	2	00	63	85	—	—	—	—	—	—	—	—
18	Huron	3	3	91	90	30	—	15	00	515	00	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
19	Mantoba	3	3	12	195	—	20	6	00	300	00	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
20	Stations under H. M. Com.	3	3	5	42	120	50	6	00	1689	99	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
21	Knox Coll. Stud. Miss. Socy.	13	12	50	1820	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

PRESBYTERIES.

Mission Fields.		Aid Required.		Gaelic Needed.		No. of Preaching Stations.		Average Attendance.		Families connected with the Mission Field.		Communicants.		Attendance at Bible Class and S. School.		No. of Sabbaths Supplied during the year.		Amount per Sabbath promised by Stations.		Amount paid by Stations for Supplies during year.		Amount paid for Building.		Home Mission Grant per Sabbath for the year.		Amount received from H. M. Committee during the year.				
1	Montreal	8	8	2	15	916	214	341	395	319	3	6	21	124	80	2653	22	3	6	21	16	00	615	59	—	—				
2	Brockville	1	1	2	2	100	30	24	—	6	3	50	21	00	1	50	9	00	—	—	—	—	1	50	9	00	—	—		
3	Ottawa	16	14	90	194	305	396	260	208	149	77	—	—	—	—	—	27	00	—	—	—	—	—	1016	58	—	—			
4	Kingston	4	4	18	270	118	136	10	45	3	00	149	77	45	00	—	—	—	—	—	—	—	152	00	—	—	—	—		
5	Cobourg	3	3	8	235	130	229	65	7	50	137	00	—	—	—	—	—	—	—	—	—	—	—	7	50	—	—	—	—	
6	Ontario	6	4	16	147	175	172	13	50	481	60	—	—	—	—	—	—	—	—	—	—	—	8	50	—	—	—	—		
7	Toronto	9	9	17	1345	336	335	470	396	30	00	1651	00	2500	00	11	75	507	00	—	—	—	—	350	00	—	—	—	—	
8	Simcoe	11	8	31	1593	326	351	187	187	25	00	808	72	—	—	—	—	8	00	630	75	—	—	—	—	—	—	—	—	
9	Owen Sound	1	1	306	389	155	33	4	00	132	00	—	—	—	—	2	00	44	00	—	—	—	—	—	—	—	—	—	—	
10	Hamilton	3	2	5	177	—	154	19	00	960	00	—	—	—	—	6	00	306	00	—	—	—	—	—	—	—	—	—	—	
11	Paris	1	1	1	50	20	30	—	26	6	00	156	00	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
12	Guelph	1	1	12	29	29	23	4	00	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
13	Brace	8	3	12	1565	695	114	80	56	00	119	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
14	Durham	4	1	11	235	929	242	230	133	50	747	66	400	00	115	00	4	50	608	50	317	00	67	00	4642	45	—	—		
15	London	6	4	118	425	425	175	175	192	20	75	719	75	42	00	17	50	258	00	—	—	—	—	—	—	—	—	—	—	
16	Chatham	4	2	105	105	101	127	161	18	60	748	50	564	00	8	00	7	00	135	45	—	—	—	—	—	—	—	—	—	
17	Stratford	1	1	24	32	32	103	15	00	128	00	—	—	—	—	2	00	63	85	—	—	—	—	—	—	—	—	—	—	
18	Huron	3	3	91	90	30	—	15	00	515	00	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
19	Mantoba	3	3	12	195	—	20	6	00	300	00	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
20	Stations under H. M. Com.	3	3	5	42	120	50	6	00	1689	99	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
21	Knox Coll. Stud. Miss. Socy.	13	12	50	1820	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

I.—SUMMARY OF MISSION STATIONS.

Amount received from H. M. Committee during the year.

4642 45

PRESBYTERIES.

	Congregations.	Churches.	Manse.	
1 Montreal	11 15	8	1890 00	\$ 496 cts.
2 Brockville	5 5	1	.....	640 1450
3 Ottawa	3 3	2	1000 00	227 310
4 Kingston	8 8	2	.....	417 4790
5 Cobourg	3 4	2	.....	119 1145
6 Ontario	2 2	1	1240 00	189 385
7 Toronto	3 4	1	.....	77 215
8 Simcoe	2 2	1	70 00	120 380
9 Owen Sound	2 1	1	.....	85 330
10 Hamilton	5 5	3	650 00	128 285
11 Paris	1 1	1	.....	216 555
12 Guelph	4 6	1	26 00	390 140
13 Bruce	2 5	1	.....	160 360
14 Durham	2 3	1	.....	122 350
15 London	7 9	1	300 00	117 330
16 Chatham	3 3	3	.....	273 404
17 Stratford	2 2	1	127	158 410
18 Huron	1 2	1	70	241 500
19 British Columbia	1 1	1	600 00	64 23
Total	.....	.....	67 792	3015 4388
	5776 00	3015 4388	9094	23923 56
				8583 17489 37
				1529 65
	Debt on Church Property.			
	Families connected with Congregation.			
	Communicants.			
	Average Attendance.			
	Amount of Salary contributed by Congregation during the year.			
	Total Supplement received from H. M. Com. during the year.			
	Arrears of Stipend due by Congregation.			
	Amount contributed to the science of the Church during the year.			

The total receipts for Home Missions for the year 1773-4, are as follows :

From Presbyteries of the Church	\$20,581	27
Knox College Missionary Society	2,385	22
Montreal " " "	1,099	47
Mission Stations in Manitoba	445	00
making the sum of \$24,430 96 as against \$21,242 90 for 1872-73.		

In this connection it may be allowed to quote here the words in which the editor of *Grant's Presbyterian Year Book* concludes his review of the Home Mission work of the Free Church of Scotland, —

" The Home Mission is one of the most important schemes of the Free Church. The late Mr. Handyside, who watched over it with an anxious solicitude, and who was ever ready to encourage a faithful worker, regarded it as the scheme of the Church. Often have we heard him say, ' If I had double the collection I could turn it to good account in the Home Field.' It is not too much to say that, but for her Home Mission, the Free Church of Scotland would have become by this time a mere sect in the land. Her congregations which, at the Disruption, numbered something less than 500, numbered at this moment above 900. This increase is mainly owing to her Home Mission; and every year, through the same agency, is she adding to the number. From this it is not difficult to see that her success as a Church, and the success of all her schemes, depend upon the prosperity of her Home Mission. Through its agency she goes to the careless, and arouses them; she follows the lapsed, and raises them up."

FOREIGN MISSIONS.

In this department of Christian work it is as yet the day of small things with the Canada Presbyterian Church. Its Missions embrace, as their field of labour, the Saskatchewan, China and India.

SASKATCHEWAN—This is a Mission to the Cree Indians, having its centre at Prince Albert, which at the beginning of the Mission was some 400 miles west of the nearest white settlement; but the "whites" are pushing westwards, the red man as usual retiring before them, so that the Indian camping grounds are now 200 miles further west than at the beginning of the Mission, while Prince Albert is fast becoming a regular settlement of white people. Now that Mr. Nisbet is dead, it is with melancholy interest we read this description of his work from his own pen.

" The Church is well filled every Sabbath. We have fortnightly Sabbath service in the house of one of the settlers six miles west of this, and an occasional service in another's seven miles east, and in each of these sections a fortnightly prayer meeting is held. In the Church a Sabbath school, Bible class, and weekly lecture are maintained. The communion was held November 30th, when eleven names were added to the roll. Five of those received were members of our Church in Ontario and Manitoba, five were connected with the Episcopal Church in this country, and one was received on examination. There are 44 names on the Communion Roll. There have been 21 baptisms since September, 1872. Of those baptized, three were adult Indians and six were Indian children. There have been two marriages during the same period, one of which was that of an Indian couple."

FORMOSA—This Island, with a population of 2,500,000, lying in the China Sea, between 22 and 25 deg. north latitude is about 245 miles long and 100 miles wide at its broadest part, being thus somewhat about the size of Scotland. It is not unlike Scotland in its scenery. A ridge of snow covered mountains, the highest summit of which is 12,000 feet (nearly thrice the height of Ben Nevis), intersects the Island from north to south; the declivities clothe with trees and pasture grounds, watered by mountain streams running down to the sea, looked so beautiful in the eyes of the Portuguese that they call the island "Formosa," or the beautiful island. The productions of the island are, wheat, millet, maize, sugar-cane, oranges, pine-apple, guava, cocoa-nuts, areca-nuts, peaches, apricots, figs, grapes, pomegranates, chesnut-melons, and vegetables of various kinds are also grown in large quantities. In addition to rice, camphor, salt, sulphur, maize, fruits, timber and other produce are exported from the island.

The Dutch became masters of the island in 1632, from which however they were expelled by the famous pirate Coxinna, whose followers held the country until its present masters, the Chinese, obtained possession. Here the Rev. Mr. McKay, the Missionary of the Canada Presbyterian Church, is now labouring. Dr. Fraser, a son of the Rev. Mr. Fraser, one of the Assembly Clerks, joins Mr. McKay this year as Medical Missionary. To show the nature and results of the work thus far, we subjoin a few sentences from one of Mr. McKay's letters :

It is now about a year since I admitted five into communion on profession of faith, and I rejoice in being able to state that they have faithfully followed the Lord Jesus, and fervently testified to the truth unto this day. The only man I brought from the south I memorized the dying love of Jesus with us a year ago. Since that time he has been cruelly murdered and beheaded in the woods; his headless body is yonder by the winding path, but his soul is in the highest heavens with the Lord of Glory. Last Sabbath we observed the Lord's Supper at Go-ko-khin, where the first chapel was erected. There I admitted five old and three young men, who have steadfastly followed the Lord since they first heard the gospel. The five who were admitted last year were present, so that exactly twelve now converts sat around the table of the Lord. In a quiet retired spot, away from the dispensation of heathenism and the inquisitive gaze of outsiders, with our usual hearers present, we had a precious communion. I believe the Master was with us. I never enjoyed a sweeter communion in America, Scotland, or my dear native land. Several of the hearers seemed moved, and all appeared serious and thoughtful during the services. If any heart was touched, if any soul was awakened, to Jehovah alone be the everlasting praise and glory.

INDIA—Two young women, Misses Roger and Fairweather have been designated to India (where they now are), and appointed to labour under the control and care of the Board of Missions of the Presbyterian Church in the United States, as the Canada Presbyterian Church has no missions of its own in that country.

RECEIPTS.

Balance from last year	\$ 5150 56
Receipts during year	12084 44
PAYMENTS.	
British Columbia, balance	\$ 148 00
On account of Saskatchewan Mission	4395 55
" China	1806 31
India, Misses Fairweather and Rodgers	1886 54
Expenses of the Committee	137 35
Proportion of General Expenses	200 00
" Salary of Agent	280 00
Balance on hand	8431 25
	\$17235 00

The Four following Churches stand here compared as to their position in regard to Foreign Missions :

NAME.	Miss. Stations.	Missionaries.	Native Ministers.	Communicants.
Presbyterian Church of the Lower Provinces	2	6	1	630
Reformed Dutch Church, U. S.	72	13	5	1423
United Presbyterian Church, U. S.	23	12	5	655
Canada Presbyterian Church	3	3		56

KANKAKEE MISSION.

Foarteen years ago the Rev. C. Chiniqy abandoned the Church of Rome, and along with him there went his congregation in St. Ann's and neighbourhood.

This village, situated in the County of Kankakee in Illinois, U. S., contains a population of 400 or 500, chiefly French Canadians. When they first settled there they were Roman Catholics, but now the great majority of them are Protestants, belonging to four Churches—Episcopal, Baptist (both very small) American Presbyterian with 64 families and 133 members, and Mr. Chiniqy's with 162 families and 358 members. During the last three and a-half years 33 new names were added to the roll, of whom 24 were converts from Rome. There is a school connected with the Mission, with an average attendance of 85, in which the shorter Catechism is repeated and the Bible daily read.

The following table shows the receipts and expenditure for over three years :—

RECEIPTS.

EXPENDITURE.

From Ontario	\$2651 91	Debt on Ch. when burn'd ..	\$1088 27
“ Quebec	806 10	New Bldg. mat. ..	\$2870 51
“ Nova Scotia, &c ..	1704 66	“ work. 2279 59	5773 40
“ Prince Edward's I ..	1014 83	“ furn'g 604 30	
“ New Brunswick	233 64	Insur., lightning rods, &c ..	451 07
“ N. Y. & Philadelphia.	440 00	Law expenses	1252 00
“ Ireland	739 00	Printing, Pamphlets, &c.	344 80
“ Scotland	100 00	Salaries, of tech. & pul. sup.	654 72
“ New Zealand	60 00	Cur. exp., coal, reward bks.	270 31
“ St. Anne	1189 00	Sundry other expenses.....	130 00
		Total.....	\$9954 57
Balance due.....	1015 43		
		\$9954 57	

It has been arranged that Mr. Chiniqy is to devote himself to Evangelistic work among his countrymen in the Province of Quebec, for which he is so

0,000, lying in the 245 miles long and about the size of a large snow covered ridge. nearly thrice the height of the declivities clothes the streams running down these that they call the productions of the pine-apple, guava, pomegranates, chestnut, large quantities. Timber and other products

from which however the followers held the possession. Here the Christian Church, is now one of the Assemblies. To show the sentences from or

profession of faith, at the Lord Jesus, and from the south east time he has been cruelly by the winding path, but what we observed. There I admitted since they first heard it exactly twelve miles away from the dispensers present, we enjoyed a sweeter sound of the hearers seemances. If any heart witting praise and glory weather have been to labour under the Christian Church in the missions of its own

5150 56
12084 44
\$17325 00
148 00
4395 55
1806 31
1886 54
137 35
200 00
230 00
8431 25
\$17235 00

eminently fitted, leaving his congregation to be supplied by a French pastor when, it is expected, a union may be formed between it and the American Presbyterian Congregation, the united congregation to find its connection with the sister church in the United States.

STATE OF RELIGION.

To the questions sent down to Sessions in regard to the State of Religion in the congregations of the General Assembly, replies were returned by 11 Sessions, the largest number that ever reported. From a conjunct view the reports these facts are inferred by the Committee:

That, in the congregations from which returns have been received, there has been most cases a considerable increase in the membership; that family worship is generally observed by heads of families that are members of the Church; that in almost every congregation there is a congregational prayer meeting, and that in some there are distinct meetings for prayer, conducted by Elders or other members of the Church, in which considerable interest has been manifested; that the congregations, with few exceptions, have a Sabbath school or schools, in which many of the elders, as well as other members of the Church, engage in the instruction of the young, and that the schools are, in some degree, although not so fully as they should be, sustained by the sympathy and aid of the congregations; that in the congregations there is a growing liberality in the support of General ordinances among themselves, and that in many cases a more liberal support is given to the schemes of the Church; that the Sabbath is on the whole well observed, although complaints come from various quarters of temptations to disregard the holy day which are readily yielded to; that intemperance is on the decrease, but that, in many communities, the drinking usages of the day are still exerting a most baneful influence; that in the congregations there is a growing interest in the cause of Christ, as well as a more regular attendance on public ordinances; and that, among young men and young women, there is a greater readiness to improve the opportunities afforded them for Bible Class instruction, while a goodly number of them have joined themselves to the Lord in a perpetual covenant that shall not be forgotten.

FRENCH EVANGELIZATION.

In this Mission considerable progress is being made towards native ministers whose home is the Province of Quebec, and whose tongue is the French. Misael Paradis has been licensed to preach the Gospel, is labouring in New Brunswick. There are several students in course of training for the ministry, whose spheres of labour were thus assigned last summer.

1. Calvin Amaron stationed at Aylmer; 2. Telesphore Brouillette, Riviere du Loup; 3. Charles Brouillette, at Lancaster; 4. A. B. Cronin, in New Brunswick and Nova Scotia; 5. M. F. Bondreau, in the lumber region of the Upper Gatineau, in connection with the Miss. Soc. of the Montreal Presbyterian Col.; 6. Charles Chavez, in the Sixes portage on the Gatineau; 7. G. Mousseau, colporteur in connection with the Bible Society; 8. E. D. Pelletier, is teaching at St. Anne's, Kankakee.

The statement of accounts is as follows :—

HOME AND FOREIGN RECORD.

At the beginning of the year the circulation of the *Record* was about 8,000; it is now over 12,600, showing an actual increase over the former year of 4,600 or nearly 66 per cent.

RECEIPTS.	EXPENDITURE.
Balance from last year	\$9 75
Received during the year... 3051 53	
	3061 28
	Printing \$1277 31
	Paper 1125 00
	Postage and distribution... 391 00
	General expenses..... 55 50
	Salary of Agent..... 200 00
	Balance on hand 12 18

SABBATH SCHOOLS.

\$3061 28

Sabbath Schools are reported as increasing in number and efficiency. Conferences (congregational, sessional, or Presbyterial) are recommended, and the following topics suggested as subjects of consideration.

1. The relation of the Sabbath School to the Church.
2. The special relation of Christian parents to the Sabbath School.
3. The qualification of Sabbath School teachers.
4. The character and duties of Sabbath School teachers.
5. How all Christians may co-operate in Sabbath School work.
6. Defects in Sabbath School management.
7. What are the requisite to a proper instruction and government of Sabbath Schools.
8. How best to interest the Sabbath Schools in missions, so as to secure their aid in the furtherance of them.
9. The music of Sabbath Schools.
10. The importance of a Biblical teaching, and of the Shorter Catechism as a text-book.
11. Are pic-nics, soirees, &c., conducive to the great end contemplated by the Sabbath School.
12. Practical suggestions as to the best methods of teaching.
13. The honour and dignity of the Sabbath School work.
14. The same lesson for all the classes in the school.
15. Teachers' meetings for the study of the lesson.
16. The place and purpose of the Sabbath School.

AGED AND INFIRM MINISTER'S FUND.

There were in June last 13 annuitants on this fund, consisting of ministers who had become old or infirm in the service of the Church, each receiving from \$100 (the lowest annuity), to \$400 (the highest annuity).

RECEIPTS.	EXPENDITURES.
Bal. at beginning of year.. \$1,651.97	Annuities to Ministers paid \$2,496 67
Receipts during year from congregations, donations, &c..... 2,349 06	Proportion for Printing and General Expenses..... 75 00
Interest..... 280 00	Proportion for Salary of Agent 125 00
	Balance..... 1,584 36
	\$4,281 00
	N.B.—Amount invested.... 4,000 03

WIDOWS' AND ORPHANS' FUND.

Widows' and families on fund, 26; last year there were 23.

STATE OF THE FUND.

	STATE OF THE FUND.	EXPENDITURES.
Municipal Debentures at par.....	\$50400 00	Annuities paid \$3796 00
Mortgages.....	25284 92	Rates unpaid..... 64 25
Cash.....	1404 64	Invested..... 8452 64
	<hr/> \$77089 56	Credited to Fund for Aged and Infirm Ministers.. 1764 00
RECEIPTS.		Proportion of general expenses 250 00
Balance from last year...	\$887 10	Proportion of Salary of Agent 460 00
Collections and Donations	3528 01	Solicitors' Charges 43 55
Ministers' Rates.....	1575 00	Balance 1404 24
Interest	4400 00	<hr/> \$16234 66
Investments falling due and paid.....	5844 49	
	<hr/> \$16234 66	

THREE PRESBYTERIAN CHURCHES COMPARED.

The following comparison is made between the Canada Presbyterian Church and two Presbyterian Churches in the United States that are very much its equal in strength and size.

NAMES.	Ministers.	Churches.	Communicants.	Families.	New Communicants.	Infants Baptised.	Catechumens.	Sab. Schools.	Contributions.	8
Reformed Church (Dutch) ..	520	489	69149	48099	6687	4378	22764	64164	1207720	
United Presbyterian	433	776	74833	7839	3460	.....	.....	49086	863293	
Canada Presbyterian.....	329	729	50702	28290	5847	5580	.....	34257	619350	

From a comparison of the above figures, the following important points are seen :—1. That, while in the Reformed Church the number of ministers exceeds the number of congregations (which implies that some of the congregations have two or more pastors), in the other two churches compared, number of congregations is double that of the pastors, which implies overage of pastors. 2. That Infant Baptism is falling into disuse in the Reformed Church, for we find, that with 200 ministers more than the Canada Presbyterian Church, it has baptized, of infants, 208 less than its Canadian sister. 3. That the Canada Presbyterian Church stands lowest of the three in point of contributions, giving only one-half of what the Reformed Church gives.

23.

URES.	\$3796 00
	64 25
	8452 64
or Aged isters..	1764 00
eral ex- lary of	250 00
	460 00
	43 55
	1404 25
	\$16234 65

MPARED.
anada Presbyteri-
States that are ve

Cateenments.	Sab. Schools.	Contributions.
2764	64164	1207720
	49086	863293
	34257	619359

ving important po-
e number of minis-
at some of the con-
urches compared.
hich implies over-
use in the Refor-
in the Canada Pre-
an its Canadian sis-
t of the three in-
med Church gives.

THE PRESBYTERIAN CHURCH OF CANADA,
IN CONNECTION WITH
THE CHURCH OF SCOTLAND.

List of Moderators from 1844.

1844.—Rev. John Cook, D.D.
1845.—Rev. Wm. Bell, M.A.
1846.—Rev. G. Romanes, LL.D.
1847.—Rev. Walter Roach.
1848.—Rev. John Barclay, D.D.
1849.—Rev. Jas. C. Muir, D.D.
1850.—Rev. J. M. Smith, M.A.
1851.—Rev. Robert Neill, D.D.
1852.—Rev. John McMorine, D.D.
1853.—Rev. Alexander Spence, D.D.
1854.—Rev. J. Williamson, LL.D.
1855.—Rev. Alex. McKid.
1856.—Rev. Alexander Mann, M.A.
1857.—Rev. George Macdonnell.
1858.—Rev. George Bell, LL.D.

1859.—Rev. John McMurchy.
1860.—Rev. A. Mathieson, D.D.
1861.—Rev. Wm. Bain, D.D.
1862.—Very Rev. W. Leitch, D.D.
1863.—Rev. Jno. Campbell, M.A.
1864.—Rev. Archibald Walker.
1865.—Rev. G. Thompson, M.A.
1866.—Very Rev. W. Snodgrass, D.D.
1867.—Rev. K. Macleman, M.A.
1868.—Rev. R. Dobie.
1869.—Rev. John Jenkins, D.D.
1870.—Rev. Solomon Mylne.
1871.—Rev. D. Morrison.
1872.—Rev. John Hogg, D.D.
1873.—Rev. James Patterson.

OFFICERS OF THE SYNOD:

REV. JOHN RANNIE, M.A., *Moderator.*
REV. J. H. MACKERRAS, M.A., *Clerk.*
JAMES CROIL, Esq., *General Agent.*

BOARDS AND COMMITTEES:

SUBJECTS.	CONVENERS, &c.	POST-OFFICES.
Foreign Missions	Thos. G. Smith	Kingston
Temporalities' Fund	Sir Hugh Allan, Chairman	Montreal
Queen's College Board	Wm. Ireland, Sec.-Tres	Kingston
Queen's College Senate	Very Rev. W. Snodgrass, D.D.	Kingston
Examination of Students	Rev. J. Hogg, D.D.	Guelph
Morrin College, Gov'r's	Rev. John Cook, D.D.	Quebec
Christian Life and Work	Rev. D. Morrison	Owen Sound
Sabbath Observance	Rev. Jas. C. Smith	Hamilton
Juvenile India Mission	G. M. McDonnell, B.A.	Kingston
Widows' & Orphans' Fund	Rev. R. Campbell, M.A.	Montreal
French Mission	Rev. John Jenkins, D.D.	Montreal
Presbyterian Editorial Co.	Rev. G. Lang	Montreal
Finance	Rev. K. McLennan	Peterboro'
Statistics	James Croil, Esq.	Montreal
General Sustentation	Rev. John Jenkins, D.D.	Montreal
Manitoba Mission	Rev. D. J. Macdonnell, D.D.	Toronto
Mission to Lumbermen	Rev. D. M. Gordon, B.D.	Ottawa
Styles & Forms of Procedure	Rev. George Bell, LL.D.	Walkerton
Cor. with Ch. of Scotland	Prof. Mackerras	Kingston

Missionaries to Manitoba **{** REV. PROF. THOS. HART, M.A
REV. W. C. CLARK, Ph. D.

I. PRESBYTERY OF QUEBEC.

Meets at Quebec on the third Wednesday of May and October.

MINISTERS.	APPOINTED.	CONGREGATIONS.	P. O.
John Cook, D.D.	25 Dec., 1835.	Quebec	Quebec
Peter Lindsay, B.A.	12 Oct., 1853.	Sherbrooke	Sherbrooke, Q
Duncan Anderson, M.A.	26 Dec., 1854.	Point Levi	Levis, Q
James McCaul, B.A.	24 Aug., 1864.	Three Rivers	Three Rivers, Q
Henry Edmison, M.A.	18 Oct., 1866.	Melbourne	Melbourne, Q

Vacancy.—Valcartier.*Mission Stations.*—Windsor, Brompton Gore,*Licentiates.*—James Douglas, B.A.; George Weir, M.A.; Alex. N. McQuarrie, B.A.REV. DUNCAN ANDERSON, *Presbytery Clerk.*

2. PRESBYTERY OF MONTREAL.

Meets at Montreal on the first Tuesday of February, May, August and Nov.

James C. Muir, D.D.	29 Apr. 1836.	Georgetown	N. Georgetown, Q
William Simpson	16 Mar. 1840.	Lachine	Lachine, Q
John McDonald	28 June 1854.	Beechridge	St. Remi, Q
James Patterson	8 Sep. 1858.	Hemmingford	Hemmingford, Q
Donald Ross	20 July 1859.	Dundee	Dundee Centre, Q
R. Campbell, M.A.	10 Apr. 1862.	Montreal	Montreal, Q

[St. Gabriel's.]

John Jenkins, D.D.	27 June 1865.	St. Paul's	Montreal, Q
Donald Ross, B.D.	3 Oct. 1865.	{ Chatham & { Grenville...	{ Cushing, Q

James B. Muir, M.A.	31 May 1865.	Huntingdon	...
J. S. Lochead, M.A.	11 Sep. 1866.	{ Elgin and { Athelstane	{ Kelso, Q

Charles A. Doudiet	23 Aug. 1869.	Montreal	Point St. Charles
Charles A. Tanner	27 Oct. 1869.	Montreal	...

[St. John's]

Gavin Lang	28 Nov. 1870.	Montreal	Montreal, Q
		[St. Andrew's]	

William M. Black	7 Mar. 1871.	Montreal	Montreal, Q
		[St. Mark's]	

D. W. Morrison, B.A.	4 Mar. 1874.	Ormstown	Ormstown
		Vacancies.—Russeltown; Beauharnois; Laprairie; St. Louis de Gonzague; St. Eustache.	

Mission Stations.—Augmentation of Grenville; Montreal, East End Mission; Montreal, Victoria Mission.*Retired Ministers.*—Thomas Fraser, Montreal, 14 June, 1844; Hugh Niven, Herdman's Corners, 17 Feb., 1857.William C. Clark, Ph. D. (Manitoba), Charles G. Glass, M.A., *Ord. Mis.*Robert Laing, B.A., *Assistant St. Paul's Church, Montreal.*REV. JAMES PATTERSON, *Presbytery Clerk.*

3. PRESBYTERY OF GLENGARY.

Meets at Cornwall on the first Wednesday in February, May, Aug. and Nov.

MINISTERS.	APPOINTED.	CONGREGATIONS.	P. O.
T. Macpherson, M.A.	28 Dec. 1836.	Lancaster	Lancaster, O
John Davidson	Sept. 1844.	Williamsburgh	Williamsburgh, O
Peter Watson, B.A.	4 Sept. 1856.	Williamstown	Williamstown, O
George Porteous	22 Aug. 1860.	Matilda	Dixon's Cor., O
James S. Mullan	31 Dec. 1861.	Osnabruck	Woodlands, O
H. Lamont, D.D.	22 Feb. 1865.	Finch	Newington, O
John S. Burnet	1 July 1868.	Martintown	Martintown, O
McNish, B.D., LL.D.	25 Nov. 1868.	Cornwall	Cornwall, O
Neil Brodie		Lochiel	

Vacancies.—Cote St. George; Dalhousie Mills; Indian Lands & Roxboro'.

Mission Stations.—Alexandria, East Hawkesbury,

Alexander Jamieson, B.A. *Probationer.*

William Ferguson, M.A., *Catechist.*

REV. JOHN S. BURNET, *Clerk.*

4. PRESBYTERY OF PERTH.

Meets at Perth and Carleton Place on the second Tuesday of January, May and September.

Alex. Mann, M.A.	16 Feb. 1841.	Pakenham	Pakenham, O
William Bain, D.D.	29 Oct. 1845.	Perth	Perth, O
Solomon Mylne	16 Oct. 1850.	Smith's Falls	Smith's Falls, O
James Wilson, M.A.	11 June 1862.	Lanark	Lanark, O
Walter Ross, M.A.	15 Oct. 1862.	Beckwith	Franktown, O
William Cochrane	18 Sept. 1866.	{ Middleville } & Dalhousie	Middleville
D. McGillivray, B.A.	16 July 1867.		Brockville
John Bennett	29 June 1869.	Ramsay	Almonte
R. Campbell, M.A.	26 Oct. 1871.	{ Macnab & Horton }	Renfrew, O

Vacancies.—Kitley; Lombardy & Oliver's Ferry

Mission Stations.—Darling; Palmerston; Lavant.

Rev. WM. BAIN, D.D., *Presbstry Clerk.*

5. PRESBYTERY OF OTTAWA.

Meets at Ottawa on the first Tuesday before the second Wednesday of January, May and September.

Thomas Scott	12 Jan. 1844.	Plantaganet	Curran, O
William T. Canning	10 Oct. 1859.	Oxford	Oxford Mills, O
D. J. McLean, B.A.	11 Feb. 1863.	Arnprior	Arnprior, O
Elias Mullan	18 Sept. 1867.	Spencerville	Spencerville, O
D. M. Gordon, B.D.	17 Dec. 1867.	Ottawa	Ottawa, O
James Fraser, B.A.	13 Jan. 1870.	Litchfield	Bryson, Q.
Joseph Gandier	31 Dec. 1872.	Coulonge	Fort Coulonge, Q

MINISTERS. APPOINTED. CONGREGATIONS. P. O.

Alex. Campbell, B.A.	9 Oct. 1873.	Westmeath Beachburgh, O
John Fairlie	24 Feb. 1874.	L'Orignal and [Hawkesbury L'Orignal, O
Frederick Home.....	12 May, 1874.	Buckingham and [Cumberland Buckingham, O
Alex. H. Cameron.....	12 Nov. 1874.	Mountian & S. Gower. Heckston
Alex. Smith.....	23 June 1874.	Chelsea Chelsea, Q
<i>Vacancies</i> :—Huntley ; Ross ; Richmond.		
<i>Mission Stations</i> :—Lochaber, Clarence, Cantley.		
<i>Retired Ministers</i> :—Alex. Spence, D.D., Elgin, Scotland, 27 July, 1844.		
James Sinclair, Huntley, 24 Oct., 1853 ; T. Scott, Currn, O, 12 Jan., 1854.		
<i>Ordained Missionary</i> :—Hugh J. Borthwick, M.A., 19 Feb., 1862.		
REV. JAMES FRASER, B.A., <i>Presbytery Clerk</i> .		

6. PRESBYTERY OF KINGSTON.

Meets at Belleville on the first Wednesday of May and August, and at Kingston on the first Wednesday of February and November.

Robert Neill, D.D.	29 Jan. 1840.	Seymour Burnbrae, O
J. Williamson L.L.D.	25 Feb. 1845.	Queen's College Kingston, O
Alexander Buchan.....	12 Nov. 1856.	Stirling Stirling
J. B. Mowat, M.A.	2 May 1850.	Queen's College Kingston, O
J. H. Mackerras, M.A.	20 Sep. 1853.	Queen's College Kingston, O
G. D. Ferguson, B.A.	16 May 1855.	Queen's College Kingston, O
W. Snodgrass, D.D.	4 Nov. 1856.	Queen's College Kingston, O
Thos. G. Smith.....	1 Oct. 1862.	Kingston Kingston, O
M. W. McLean, M.A.	15 Aug. 1866.	Belleville Belleville, O
James M. Gray.....	4 Aug. 1869.	Roslin & Thurlow Roslin, O

Vacancies.—Wolfe Island ; Pittsburg.

Mission Stations.—Portsmouth ; Rawdon ; Seymour West.

REV. M. W. MCLEAN, M.A., *Presbytery Clerk*.

7. PRESBYTERY OF TORONTO.

Meets at Toronto on the third Tuesday of January, April, July and October.

John Brown.....	30 Aug. 1854.	Newmarket ... Newmarket, O
James Bain.....	10 Oct. 1854.	Scarboro' Woburn, O
W. E. McKay, B.A.	29 Oct. 1856.	Orangeville Orangeville, O
James Carmichael	2 Oct. 1860.	King Laskey, O
Walter R. Ross.....	6 Feb. 1861.	Pickering Pickering, O
A. MacLennan, B.A.	2 July 1862.	Scott & Uxbridge Uxbridge, O
D. Macdonald, M.A.	11 Jan. 1865.	Purple Hill & E. [Nottawasaga Creemore, O
William Aitken.....	1 Nov. 1865.	Vaughan Maple, O
A. Macdonald, B.A.	31 Jan. 1866.	Nottawasaga ... Collingwood,
D. J. Macdonnell, B.D.	20 Nov. 1866.	Toronto Toronto, O
Adam Spenser.....	4 Aug. 1868.	Darlington Bowmanville,
Donald Strachan.....	8 Sept. 1868.	Erin Hillsburgh, O
David P. Niven, B.A.	1 Mar. 1870.	Georgina Sutton, O

P. O.	MINISTERS.	APPOINTED.	CONGREGATIONS.	P. O.
Beachburgh, O	Sam Cleland.....	2 Aug. 1854.	W. Gwillimbury [and Innisfil, Bradford, O	
L'Original, O	B. Mullan.....	23 July 1862.	Fergus..... Fergus; O	
Buckingham, O	Fraser, B.A.....	21 Sept. 1865.	Whitby..... Whitby, O	
Heckston	Macaulay.....	3 Oct. 1866.	Caledon&Mono, Mono Mills	
Chelsea, Q	Ferguson, B.A.....	22 April 1868.	Osprey..... Maple Valley	
	Cormichael, M.A.....	10 Nov. 1870.	Markham..... Markham, O	
	with Hutcheson.....	16 Feb. 1871.	Mulmur..... Rosemont, O.	
	<i>Mission Stations</i> :—New Lowell, Gravenhurst; Washago.			
	<i>Retired Ministers</i> :—Samuel Porter, Bradford, 29 April, 1846; Alex.			
d, 27 July, 1844	W. Mono, 4 Aug., 1840; James Stuart, Toronto, 22 Aug., 1849;			
O, 12 Jan., 1845	John Barclay, D.D., 6 Dec., 1842.			
Feb., 1862.	<i>Ordained Minister without a charge</i> .—William McKee, B.A.			
Presbytery Clerk.	REV. WALTER R. ROSS, <i>Presbytery Clerk</i> .			

8. PRESBYTERY OF VICTORIA.

sets at Lindsay on the first Tuesday of February, May, August and Nov.				
gust, and at K	nes T. Paul.....	5 June 1850.	Dummer..... Warsaw, O	
ember.	MacLennan, M.A.....	8 Mar. 1853.	Peterboro'..... Peterboro', O	
Burnbrae, O	avid Watson, M.A.....	30 Aug. 1853.	Thorah..... Beaverton, O	
eKingston, O	William White.....	24 June 1857.	Clark..... Newtonville, O	
Stirling	Arch. Currie, M.A.....	23 Oct. 1861.	Brock..... Sonya, O	
eKingston, O	Allister Murray.....	9 Oct. 1867.	Lindsay..... Lindsay, O	
eKingston, O	McKay, M.A.....	11 Dec. 1867.	Eldon..... Woodville, O	
eKingston, O	nes Cleland.....	25 Feb. 1874.	Port Hope..... Port Hope, O	
eKingston, O	<i>Vacancy</i> :—Balsover & Kirkfield.			

Rev. J. ALLISTER MURRAY, *Presbytery Clerk*.

9. PRESBYTERY OF HAMILTON.

sets at Hamilton and Guelph alternately, on the third Wednesday of April, August and December.

P. Sym.....	29 Sep. 1852.	Clifton..... Clifton, O	
bert Dobie.....	7 Oct. 1853.	Milton..... Milton, O	
bert Burnet.....	26 Oct. 1853.	Hamilton, St. [Andrew's.. Hamilton, O	
W. Livingstone.....	19 May 1858.	Simcoe..... Simcoe, O	
es Herald.....	30 June 1858.	Dundas..... Dundas, O	
ures Campbell.....	25 Aug. 1858.	Niagara..... Niagara, O	
liam Masson.....	25 Sept. 1858.	Galt..... Galt, O	
n Hogg, D.D.....	30 June 1859.	Guelph..... Guelph, O	
liam Stewart.....	26 Dec. 1860.	Hornby..... Hornby, O	
A. Yeomans, B.A.....	22 Sept. 1869.	Winterbourne, O	
W. Waits.....	12 June, 1873.	Nels'n&Water'n Waterdown, O	
es C. Smith, M.A.....	21 July 1864.	Hamilton, [St. Paul's.. Hamilton, O	

Vacancies :—Richwood & Showers' Cor; Ancaster; Saltfleet & Binbrook.

Mission Stations :—Dover, Lyndoch and Windham Centre.

Retired Ministers :—William Johnson, M.A., Hamilton, 15 Nov., 1852; Alexander Forbes, Waterdown, 5 Jan., 1859.

Ordained Missionary.—Robert G. McLaren, Flamboro', 14 Aug., 1862.

REV. ROBERT BURNET, *Presbytery Clerk*.

10. PRESBYTERY OF LONDON.

Meets at London on the first Wednesday of January, May and September.

MINISTERS.	APPOINTED.	CONGREGATIONS.	P. O.
Hamilton Gibson.....	13 Nov. 1850..	Bayfield & Varna	Bayfield, O
James Gordon, M.A.....	28 Sept. 1854..	Dorchester..	Crumlin, O
Jas. Sieveright, B.A.....	30 July 1857..	Goderich	Goderich, O
John Rannie, M.A.....	15 Sept. 1859..	Chatham	Chatham, O
David Cameron.....	12 Dec. 1859..	London.....	London, O
Hugh Cameron.....	8 Oct. 1862..	Kippen.....	Kippen, O
J. S. Eakin, B.A.....	11 Aug. 1869..	Park Hill.....	Park Hill, O
R. Chambers, B.A.....	5 July 1870..	East Williams..	Nairn, O
Wm. T. Wilkins, B.A.....	11 April 1873..	Stratford	Stratford, O
J. B. Taylor.....	23 July 1873..	Lucknow.....	Lucknow, O
J. J. Cameron.....	3 Sept. 1874..	N. Easthope ..	Shakespeare

Vacancies.—Southwold; East Oxford; Glencoe and Dunwich; minister.

Mission Stations :—Aldborough, Port Albert, Zorra.

Retired Minister.—William Barr, London, 28 Sept., 1849,

REV. JAMES GORDON, M.A., *Presbytery Clerk*

11. PRESBYTERY OF SAUGEEN.

Meets at Owen Sound and Paisley alternately on the second Tuesday of January, May and September, at 5 p.m.

D. Morrison, M.A.....	22 Oct. 1851..	Owen Sound	Owen Sound, [and Derby..
George Bell, LL.D.....	30 May 1844..	Walkerton.....	Walkerton
John Gordon, B.A.....	21 Feb. 1865..	Paisley	Paisley, O
Donald Fraser, M.A.....	14 Aug. 1867..	Priceville	Priceville, O
W. M. Anderson, M.A.....	20 July 1869..	Kincardine	Kincardine, O
E. B. Rodgers.....	19 Oct. 1870..	Leith & Johnson	Leith, O
M. M. McNeill.....	14 Aug. 1873..	Mount Forest..	Mount Forest, O

Vacancy.—Saugeen.

Mission Station.—Proton.

REV. DUNCAN MORRISON, M.A., *Presbytery Clerk*



N.
May and Septem-

ABETICAL LIST—PRESBYTERIAN CHURCH IN CONNECTION WITH
CHURCH OF SCOTLAND.

The figures following the names denote the Presbyteries to which they belong].

TIONS. P. O.

Varna	Bayfield, O	Wm..... 7	Douglas, James .. 1	Macaulay, Evan.. 7	Patterson, Jas ... 2
ster.	Crumlin, O	on, D. 1	Eakin, Joseph... 10	Macdonnell, D J.. 7	Paul, James T.... 8
.....	on, Win .. 11	Edmison, Henry.. 1	Mackay, Wm E.. 7	Porter, Samuel .. 7	
Goderich, O	ames..... 7	Fairlie, Jno .. 5	Mackay, Alex... 8	Porteous, Geo.... 3	
.....	m. 4	Ferguson, G D.. 6	McKee, Wm .. 7	Rannie, John .. 10	
Chatham, O	John.... 7	Ferguson, John .. 7	Mackerras, J H .. 6	Rodgers, E B.... 1	
.....	m. 10	Ferguson, W .. 3	Maclennan, Alex.. 7	Ross, D..... 2	
London, O	John.... 7	Forbes, Alex .. 9	Maclennan, K .. 8	Ross, Donald .. 2	
.....	m. 10	Fraser, Donald .. 11	Maclean, D J .. 5	Ross, Walter .. 4	
Kippen, O	George .. 11	Fraser, J .. 7	Maclean, M W] .. 6	Ross, W R .. 7	
.....	Park Hill, O	Fraser, James... 5	Mann, Alex .. 4	Scott, Thomas.... 7	
ms.	Nairn, O	Fraser, Thomas .. 2	Masson, Wm .. 9	Sieveright, J .. 10	
.....	Stratford, O	Fraser, J F .. 100	McCaull, James .. 1	Simpson, Wm 2	
.....	Lucknow, O	Gandier, Joseph.. 5	McDonald, D .. 7	Sinclair, James .. 5	
ape .. Shakespeare	John S .. 3	Gibson, H .. 10	McDonald, A .. 7	Smith, James C .. 9	
and Dunwich; I	Robert .. 9	Glass, C G .. 10	McDonald, John.. 2	Snodgrass, W 6	
ra.	Robert .. 9	Gordon, D. M.... 5	McEwan, Jas... 10	Spence, Alex .. 5	
pt., 1849,	ok, H. J. 5	Gordon, James .. 10	McGillivray, D .. 4	Spencer, A .. 7	
., Presbytery Cler.	Neil.... 3	Gordon, John .. 11	McLaren, R G .. 9	Stewart, Wm 9	
EEN.	ne, Neil.... 3	Gray, James M .. 6	McNeil, M M .. 11	Strachan, D .. 7	
the second Tues	ne, Robt .. 2	Hart, Thos .. 100	McNish, N .. 3	Stuart, James 7	
5 p.m.	R. 4	Herald, James .. 9	McPherson, T .. 3	Sym, Fred P .. 9	
ound Owen Son	Wm. 100	Hogg, John .. 9	McQuarrie, A N .. 1	Tanner, Chas .. 2	
Derby ..	W. T .. 5	Hutcheson, S .. 7	Morrison, D .. 11	Tanner, John E .. 2	
on.... Walkerton	el, Jas .. 7	Jamieson, Alex .. 3	Morison, D W .. 2	Tawse, John .. 7	
..... Paisley, O	el, Jas .. 7	Jenkins, John .. 2	Mowat, J B .. 6	Taylor, I B .. 10	
ne Priceville,	R. 10	Johnson, Wm .. 9	Mullan, Jas B .. 7	Waits, E W .. 9	
ne Kincardine,	m C .. 2	Laing, Robt .. 2	Mullan, James S .. 3	Watson, David .. 8	
JohnsonLeith, O	Jas .. 8	Lamont, Hugh .. 3	Mullan, Elias .. 5	Watson, Peter .. 3	
orest.. Mount For	Wm 7	Lang, Gavin .. 2	Muir, James B .. 2	Weir, G .. 1	
A., Presbytery Cler.	Wm. 4	Lewis, Alex .. 7	Muir, James C .. 2	White, William .. 8	
.....	Arch .. 8	Lindsay, Peter .. 1	Murray, Jas A .. 8	Wilkins, W T .. 10	
.....	John .. 3	Livingstone, M W .. 9	Mylne, Solomon .. 4	Williamson, J. 6	
.....	bie, Robert .. 9	Livingston, P S .. 6	Neill, Robt .. 6	Wilson, James.... 4	
.....	udier, Chas.... 2	Lochead, J S .. 2	Niven, Hugh .. 2	Yeomans, G..... 9	
		Macaulay, D .. 100	Niven, David .. 7		

DEATHS.

Ministers who died during ecclesiastical year ending June 2nd, 1874.

NAME. CONGREGATION. PRESBYTERY. DATE OF DEATH.

Francis Nicol..... Ord. Missionary..... London..... 30th Oct, 1873.

William Bell..... North Easthope London..... 17th Dec. 1873.

Wm. McLennan.... L'Original, &c..... Ottawa 8th Dec. 1873.

LEGES OF THE PRESBYTERIAN CHURCH IN CONNECTION WITH THE CHURCH OF SCOTLAND.

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

opens on the first Wednesday of October and closes on the last Thursday of April.

PRESENT OFFICERS :

Principal—The Very Rev. William Snodgrass, D.D.

SENATE.—President—The Principal ; Secretary—Prof. Mowat.

Chairs.

Professors.

Divinity The Principal, Primarius Professor
 Oriental Languages, Biblical Criticism
 and Church History Rev. John B. Mowat, M.A.
 Mathematics and Natural Philosophy Rev. James Williamson, LL.D.
 Classical Literature Rev. John H. Mackerras, M.A.
 Chemistry and Natural History Nathan F. Dupuis, M.A., F.B.
 History and English Literature Rev. George D. Ferguson, B.A.
 Logic, Metaphysics and Ethics John Watson, M.A.

LECTURER.—*Modern Languages*—Rev. G. D. Ferguson, B.A.

Registrar—Professor Mowat.

Examiner for Matriculation in Medicine.—Samuel Woods, Esq., M.

CONVOCATION.—*Members*—Trustees, Professors, Lecturers, Faculty.
President—The Principal. *Secretary*—Professor Mowat.

OBSERVATORY.—*Board*—The Principal, Professor Williamson, Michigan, Esq. *Director*—Prof. Williamson. *Observer*—Prof. Dupuis. *Secretary*—Professor Mowat.

THE LIBRARY.—*Curators*—The Principal, Professors Mowat and Mackerras. *Secretary*—Prof. Mowat. *Librarian*—Prof. Dupuis. *Curator of the Museum*—The Professor of Natural History. *Janitor*—John Cooper.

I.—SUBJECTS AND HOURS OF STUDY IN ARTS.

Hours.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.
FIRST YEAR.					
10	Mathematics.	Greek. Mathematics. Latin	Greek. Mathematics. Latin	Greek. Mathematics. Latin	Greek. Mathematics. Latin
12	Eng. Language.	Eng. Language.	Eng. Language.	Eng. Language.	Eng. Language.
SECOND YEAR.					
10	Mathematics.	Mathematics.	Mathematics.	Logic.	Logic.
10	Classics.	Classics.	Classics.	Classics.	Classics.
11	French.	Eng. Literature.	French.	French.	French.
12	Chemistry.	Chemistry.	Chemistry.	Chemistry.	Chemistry.
THIRD YEAR.					
9	Botany.	and	Zoology.	German.	French.
10	Metaphysics.	Metaphysics.	Metaphysics.	Metaphysics.	Metaphysics.
11	Nat. Philosophy.	Nat. Philosophy.	Nat. Philosophy.	Nat. Philosophy.	Nat. Philosophy.
12		Classics.		Classics.	Classics.
FOURTH YEAR.					
9	German.	German.	German.	Geology.	Geology.
10	History.	History.	History.	History.	History.
11	Ethics.	Ethics.	Ethics.	Ethics.	N. Phil.
12	Nat. Philosophy.	Classics.	Nat. Philosophy.	Classics.	Classics.

II.—SUBJECTS AND HOURS OF STUDY IN THEOLOGY.

1. DIVINITY.

Hours—9-10 A.M., and 2-3 P.M.

Lectures on Systematic Theology, the Pastoral Office, and Homiletics, with prelections and examinations on Hill's Lectures on Divinity, Butler's Analogy, Paley's Evidences, and Greek Testament for Doctrinal Exercises. Students have opportunities of conducting devotional exercises, practical pulpit elocution, and performing missionary work.

Professors.

Primarius Prof.

Mowat, M.A.
Williamson, LL.D.
Mackerras, M.A.
Dupuis, M.A., F.B.
D. Ferguson, B.A.
M.A.

Ferguson, B.A.

el Woods, Esq., M.
s, Lecturers, E.
Professor Mowat.or Williamson, M.
Prof. Dupuis. Sc.fessors Mowat an
f. Dupuis. Cur
Janitor—John CoIN ARTS.
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THEOLOGY.

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al exercises, pra

2.—HEBREW, CHALDEE, SYRIAC AND ARABIC.

First Year.

10—11 A.M.
Le's Hebrew Grammar.
Genesis I-III.
Exodus I-XXIII.
Leviticus.
Numbers.
Translations into Hebrew.

Second Year.

4—5 P.M.
Gesenius' Hebrew Grammar.
The Messianic Prophecies.
Translations into Hebrew.

Third Year.

11—12 A.M.
Gesenius' Hebrew Grammar
Ps. I-XXX; Jer. VIII-X.
Translations into Hebrew.
Rigg's Chaldee Manual.
Ezra IV; Daniel II-III.
Uhlmann's Syriac Grammar.
Syriac New Testament.
Stewart's Arabic Grammar.
Arabic Old Testament.

3.—BIBLICAL CRITICISM.

First and Second Years.

Mon. and Thurs., 3—4 P.M.
I and II Epistles to Corinthians, in Greek.
Angus' Bible Handbook.
Lectures.

Third Year.

Tues. Wed. and Friday, 12—1.
Acts of Apostles in Greek.
Trollope on Acts.
Angus' Bible Handbook.
Lectures.

4.—CHURCH HISTORY.

First and Second Years.

Mon. and Thurs., 3—4 P.M.
Kilien's Ancient Church.
Lectures.Mon. and Thurs., 12—1.
Wharey's Church History.
History of the Church of Scotland
Lectures.

Third Year.

III. DEGREES.—1. *Degree of Master (M.A.)*

This Degree cannot be taken until after two years from the date of graduation as Bachelor. The candidate must compose a satisfactory Thesis on some subject taught in the Faculty or closely bearing on one of the Departments. Intimation of the subject must be given to the Secretary of the Senate on or before 12th March, and the Thesis must be in his hands on or before 8th April, together with a certificate of moral character and of age which must be at least twenty one years.

Graduates of other Colleges are admitted *ad eundem gradum* (B.A. or M.A.) on producing satisfactory proof of rank and character.

The Degree of Doctor of Laws (LL.D.) is honorary, and is awarded for literary, scientific, or professional distinction.

2.—*Degree of Bachelor of Divinity (B.D.)*

To obtain this Degree three-fourths of the marks allotted to each of the following subjects must be gained at the Final Examinations:—

1. Prelections of the Third Session.
2. Greek—Acts of the Apostles.
3. Wharey's Church History and History of the Church of Scotland.
4. Angus' Bible Handbook, Ch. IV, Rules of Interpretation.
5. Hebrew—Psalm I-XXV; Chaldee—Daniel II-III.
6. Paley's Evidences.
7. Butler's Analogy.
8. Hill's Lectures (Evidences excepted.)

Alumni of former years or of other Colleges may compete for the Degree. In their case the subjects of Examination are 2, 3, 4, 6, 7, 8 of the above list; Hebrew, Exodus I-XXI, and Psalms I-XLI; Chaldee, Daniel, II, III. All candidates must be Bachelors of Arts.

The Degree of Doctor of Divinity (D.D.), is honorary, and is given for literary, scientific, or professional distinction.

IV. SCHOLARSHIPS.

With the exceptions noted below, scholarships are awarded upon Matriculation Examinations of the years with which they are respectively connected. The years of the course in which they are tenable are indicated in the last column but one.

FACULTY OF ARTS.

No	NAME.	BY WHOM AND WHEN FOUNDED.	VALUE <i>a</i>	
1	Mowat <i>c</i>	Late John Mowat, Esq., Kingston, 1861	\$50 00	
2	Campbell <i>d</i>	Hon. Alexander Campbell, Kingston 1862	80 00	
3	Watkins <i>e</i>	John Watkins, Esq., Kingston	1862	80 00
4	Leitch Memorial (1)	Subscribers	1866	57 00
5	St. Paul's Church	Congregation of St. Paul's, Montreal	1865	60 00
6	Allan	Sir Hugh Allan, Montreal	1857	50 00
7	Hardy Memorial	Mrs. Edw. H. Hardy, Kingston	1871	50 00
8	Synod (1)	The Church	1865	70 00
9	St. Andrew	Students, St. Andrew's, Scotland	1862	50 00
10	Henry Glass Memorial	Mrs. Glass, Sarnia	1869	35 00
11	Kingston	Ladies of Kingston	1861	35 00
12	Synod (2)	The Church	1866	70 00
13	Aberdeen	Students, Aberdeen, Scotland	1856	50 00
14	Cataraqui <i>f</i>	A Friend, Kingston	1867	50 00
15	Synod (3)	The Church	1867	70 00
16	Russel <i>g</i>	James Russel, Esq., Hamilton, Ont.	1872	50 00

FACULTY OF THEOLOGY.

1	Leitch Memorial (2) <i>h</i>	Subscribers	1867	\$80 00
2	Dominion <i>i</i>	A Gentleman in New Brunswick	1870	50 00
3	Colonial Committee (1)	Church of Scotland	1855	50 00
4	Colonial Committee (2) .....	.....	1860	50 00
5	Colonial Committee (3) .....	.....	1855	55 00
6	Colonial Committee (4) .....	.....	1855	50 00
7	Colonial Committee (5) .....	.....	1860	60 00

a Scholarships in Arts have *Endowment Nominations* connected with them, securing exemption from class fees for *one* session, and thereby waiving \$20 to the given value of each.

b *O*—Scholarships open for competition to *all* students of the year. Scholarships open only to students for the ministry in connection with the Church of Scotland.

c Awarded for the best oral examination in Arithmetic.

d Competition for this Scholarship takes place in Newburgh (1874) (1875), and Kingston (1876) Grammar Schools in rotation. The best date must *a* quit himself satisfactorily and produce a certificate of at least *a* year's attendance at the school.

e Open only to pupils of the Kingston Collegiate Institute. It carries a nomination to a full free course of *four* sessions.

f Awarded for the best written examination on White's Eighteen Centuries, 14-18 inclusive.

g Awarded for the best written examination on the historical portion of the Bible.

h Tenable for three successive years, subject to annual matriculation except for the third session if spent at a Scottish University. Competitors must have the degree of B.A. The third *triennial* competition will take place in 1875.

i Competitors may belong to any Presbyterian Church in the Dominion.

BURSARIES.

These are awarded to deserving students, being matriculants, when preparing for the ministry in connection with the Church of Scotland. Recipients must sign a written obligation to repay the money should they change their intention with regard to the ministry. Recommendations accompanying contributions for the benefit of particular students, whether matriculants or not, are duly observed. (See By-laws.)

VALUE a
1861 \$50 00
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1871 50 00
1865 70 00
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1856 50 00
1867 50 00
1862 70 00
1872 50 00

MORRIN COLLEGE, QUEBEC.

(Founded by Dr. Joseph Morrin in 1860. Incorporated by Act of Parliament in 1861.)
The Session begins on the first Wednesday of November, and ends on the first Wednesday of May.

PRINCIPAL—Rev. John Cook, D.D.

CHAIRS.

PROFESSORS.

Divinity	The Principal, <i>Primarius Prof.</i>
Hebrew and Church History	Rev. Geo. Weir, M.A.
Moral Philosophy	Rev. Geo. Weir, M.A.
Classics	Rev. James Douglas, B.A.
Chemistry	Rev. A. N. McQuarrie, B.A.
Mathematics	

GOVERNORS.

Rev. John Cook, D.D., <i>Chairman.</i>	Michael Stevenson, Esq.
Rev. Peter Lindsay, B.A.	Daniel Wilkie, Esq.
Rev. James McCaul, B.A.	Alexander Rowland, Esq.
Rev. James Douglas, B.A.	Andrew Thomson, Esq.
William Walker, Esq.	Frost Wood Gray, Esq.
	Daniel Wilkie, Esq., <i>Secretary-Treasurer.</i>

TEMPORALITIES BOARD.

The fund of this Board originated in 1855, when 73 ministers of the Church of Scotland in Canada, threw into one common fund, for church purposes, the capital coming to each as his share of the Clergy Reserve. Of these 73 ministers, only 33, known as Commuting Ministers, now survive, of whom 8 have, with leave of Synod, retired from the active duties of their office, and 3 are Professors in Queen's College. To each of these 33 ministers the Synod is bound to pay \$450 during their lifetime and good standing in the church. The money left after the Commuting Ministers are paid and given to Queen's College, is divided (at the rate of \$200 to each) as far as the funds permit, among the remaining ministers of the Synod who in this connection are known as the Non-Privileged Class. Last year this class on the Synod roll numbered 90, of which number 50 ranking first in seniority, received \$200 each, leaving forty to be dealt with by the committee of the General Sustentation Fund. The total number of ministers having claims on the fund, through the College and otherwise, is 133.

LIST OF COMMUTING MINISTERS.

Cook, D D	Alex Lewis	Thos Fraser	Jas T Paul	K MacLennan, M A
Muir, D D	Alex Mann, M A	Wm Bain, D D	Solomon Mylne	David Watson, M A
McPherson	J Barclay, D D	Samuel Porter	H Gibson	Robert Dobie
Tawse	Thomas Scott	Wm Barr	D Morrison, M A	Peter Lindsay, B.A.
Neill, D D	Geo Bell, LL D	A. Spence D D	Fred'k P Sym	Robert Burnett
Simpson	John Davidson	Jas Stuart	W Johnson, M A	Geo. Weir, M A

Abstract of Account, 1873-74.

1873.

Receipts.

May 2—	Balance from last year	\$	9
	Interest on \$38500 Corporation Stock City of Montreal for half year at 3½ per cent		1347
	Interest on \$15000, do. at 3 per cent		7
	“ \$236000, City Debentures at 3 per cent		10
June 1—	Dividend City Bank on \$35500 at 3 per cent		19
July 2—	“ Merchants' Bank on \$48590 at 4 per cent		28
	Interest on Harbour Bonds, \$88500 at 3¼ per cent		13
	“ “ “ \$1000 at 3½ per cent		4
Nov. 1—	“ \$38500 City Stock as above		12
	“ \$1500 “ “		4
	“ \$236000 Debentures “		70
Dec. 1—	Dividend City Bank “ at 3½ per cent.		12

1874.

Jan. 2—	Dividend Merchants' Bank, as above, 4 per cent		16
	Interest on Sorel Mortgage, 1 year to 22nd July, '73		16
	“ St. Matthew's Church, 2 years to 11th Dec., '73		10
5—	“ Harbour Bonds, as above		20
	One Harbour Bond, matured		10
	Interest St. Andrew's Church Mortgage		10
	“ on Mr. Craig's legacy, \$100, for one year		10
	Twenty copies of Church Agent's Report sold		10
	Interest on Bank account for half year		10
	Balance due the Treasurer		10

\$311

TEMPORALITIES' BOARD—Investments.

	Par.	Cost.
462 shares Merchants' Bank	\$ 46200 00	\$ 47921 50
10 per cent. paid on 239 new shares	2390 00	4780 00
355 shares City Bank Stock	35500 00	40250 52
Harbour Bonds for	88500 00	91218 34
Montreal Corporation Bonds	236000 00	215024 81
City of Montreal Inscribed Stock	38500 00	41391 09
“ “ “	15000 00	15654 17
Mortgages	1900 00	1900 00
Uninvested	100 00	100 00
	\$464090 00	\$458241 43

Montreal, 1st May, 1874.

JAMES CROIL, *Tr*

GENERAL SUSTENTATION FUND.

As the Temporalities' Fund cannot provide for all the ministers Synod, the General Sustentation Fund was formed to meet the case of not reached by the former fund. The number of ministers on this fund July was forty.

Abstract of Account for the year ending 31st December, 1873.

Receipts.

9	73		
Montreal for		\$ 23 54	
er cent.....	30	To Balance from last year.....	\$ 23 54
er cent.....		Congregational Contrib., as per det. statemt.	4106 90
er cent.....			4130 44
cent	1347		
7	73		
Dec. 31—To Balance from last half year	67 94		
10		Congregational Contrib., as per det. statemt	3910 30
11			3978 33
23		Total for the year.....	\$8108 77

Contra.

1873.			
July 1—By paid equal dividend to 39 ministers, at the rate			
of 100 each		\$3843 50	
70		Expenses of management—	
12		Secretary's salary.....	200 00
		Proportion of Office Rent	12 50
16		Print'g, \$1.75 ; Postages, 2.50 ; Stat'ry, \$2.25	6 50
			4062 50
Dec. 31—By paid equal dividend to 37 Ministers, at the			
rate of \$100 each.....		3609 67	
10		Expenses—Secretary's salary	200 00
		Proportion of Office Rent	12 50
		Printing in Synod Minutes.....	14 85
		Printing, Postages, Stationery, &c.....	16 00
		Balance to carry to next half year	125 31
			3978 33
\$311			\$8108 77

CHRISTIAN LIFE AND WORK.

The following questions (we give them slightly abridged) were sent down to congregations to which the answers (abridged also) here appended were retained by 51 Kirk Sessions.

Question I.—The spiritual condition of the people. (a) What proportion of whose conversion there is good evidence? (b) What fruits of this change are visible? (c) What indications of revived interest in religion?

Answers.—A goodly number of those reporting—about one-third—speak in very hopeful terms of the spiritual condition of their people, and in some instances speak definitely as to the opinion of the number that are safe. One-half, one-third, one-fourth, one-fifth have been named as the proportion in this condition; and others, while declining to speak definitely as to their number, bear testimony to a growing spiritual life in their congregations, as seen in increasing numbers that wait upon the ordinances, that attend the prayer meetings, and offer themselves for Christian work.

Questions I.—THE SACRAMENTS.—(a) How often is the Sacrament of the Lord's Supper administered, each year, in your Church? (b) What proportion of your congregation, above sixteen years of age, have not participated in the Sacrament of the Lord's Supper? What are the reasons given by those who are in that position for so refraining? (c) What may be the number of the unbaptized, over two years old, in your congregation? What are the chief reasons why this Sacrament is not sought by the parents of these children? or why, if sought, baptism refused?

Answers.—As to the frequency with which the Sacrament of the Lord's Supper is administered it would appear from these returns that three of the reporting congregations observe it once a year, thirty-one twice, five three times, and six four times a year. One or two intimate their intention—that is, of those who have been in the habit of observing this ordinance only once or twice in the year—of doing so hereafter more frequently. * * *

Cost.			
o \$ 47921 50			
o 4780 00			
o 40250 52			
o 91218 34			
o 215024 81			
o 41391 09			
o 15054 17			
o 1900 00			
o 100 00			
o \$45824 43			
IES CROIL, Tr			
FUND.			
all the ministers			
to meet the case of			
ministers on this fu			

It would appear from these sheets that fully one-half of the adult population of the Church—that is, those over eighteen years of age—stand aloof from this holy ordinance, and are living unpledged to a Christian life. The proportions range from one-twelfth to three-fourths of those of ripe years that are living in this state, and though the returns as a whole are not so definite on this point as could be desired, yet the Committee believe that they are not far from the truth when they say that fully one-half of the adult population of our Church declining to enter into its Communion or taking Christian ground! Among the causes assigned for this deplorable state of things are the love of the present world—the dislike of being under the obligations involved—the high style of fencing the tables, common in some places, and the air of mystery and awe which has been thrown around the ordinance—the inconsistency of some of those who have made a profession of their faith and the feeling that it is better not to vow, than to vow and fail to perform—and above all—“unfitness” a sense of unworthy restraints. This last is by far the most frequent excuse that is offered for neglecting the command of our Lord: *This do in remembrance of me.*

Questions III.—ORDINARY AND WEEK DAY SERVICES:—What proportion of your people may be set down as regular in their attendance on the services on the Lord's Day? (a) In the case of those who do not attend, or are very irregular in their attendance, what chiefly hinders? (b) What proportion attend the prayer meeting? and (c) what the weekday services, such as Thanksgiving and Sacramental occasions?

Answers—Only 27 of the Congregations reporting condescend to name the proportion attending the regular service. The average is a little over seven-twelfths. Then with regard to the prayer meeting during the week, the almost universal complaint is that the attendance—down at one-tenth by several—is most discouraging. Nothing very definite can be gathered from these sheets in regard to the meetings for prayer. The main fact which strikes the Committee in this connection is the small attendance of our people on the regular Sabbath services. While seven-twelfths is about the ascertained average of those reporting, some put down attendance much lower.

Question IV.—BIBLE CLASSES AND SABBATH SCHOOLS:—Would you state, in a general way, the condition of your Bible Class and Sabbath Schools?

Answers—It would seem from these 51 sheets that 30 of the reporting Ministers superintend the Sabbath Schools themselves, even though there may be a Lay Superintendent and take an active part in their management, in some instances teaching a class, and that have services in the Church steadily for the children. It would seem, moreover, that nearly all the children capable of attending avail themselves of the instruction offered in Sabbath School.

Question V.—CHURCH WORK:—Do you find any lack of willing and intelligent persons to perform the duties of Elders, Managers, or Trustees, Sabbath School Teachers, Collected Members of the Choir, &c., &c.? (a) What proportion of your people are doing any kind of Church Work? (b) Are there any persons in your Congregation fitted to conduct Evangelistic work, to whom authority might safely, and with advantage, be given to carry on such work under your supervision? (c) Is there any room for Church extension, or Home Mission work in connection with our own Church, in your Congregation?

Answers—A few of the returns to this question are of the most cheering description, revealing much life and much of the presence of the Master; but for the most part they are of a very painful kind. With the exception of 11 all speak of great difficulty in getting willing and intelligent persons to discharge the duties stated, and the proportion of persons doing any kind of Church work is noticed only by 7. That proportion ranges from one-fourth to one-twentieth. There are 11 places reported open for Church extension or Home Mission effort, but only five persons competent to engage in evangelistic work. On no subject do the returns so meagre and unsatisfactory as on this, and from them the Committee feel that many of the Congregations must be suffering from a lack of organization, and some Ministers must be left almost alone in their work.

Question VI.—THE MORAL CONDITION OF THE PEOPLE:—What special sins prevail in your Congregation? (a) Any efforts made last year to check the evils of Intemperance if so, what success? (b) Any cases of discipline last year, or calling for discipline last year?

Answer—The moral condition of the people is represented as on the whole fair, perhaps as fair as any other section of the Church. Only thirteen cases of discipline are reported, although there were cases which called for private remonstrance or admonition besides the thirteen. Worldliness, intemperance, irreverence, Sabbath profanation—the same sins, short which the Committee noted last year in the returns brought before them—are mentioned again this year, as marring the Church and preying upon its life. Special efforts have been put forth during the past year by seventeen Ministers to stay the evils of intemperance, a revived interest seems to have been awakened in the subject by a large section of the Church.

WIDOWS' AND ORPHANS' FUND.

The number of widows receiving allowance from the Fund is 38, and the number of orphans 53.

General Account Current for the year ending 25th May, 1874.

To balance of last year.....	\$ 853 02	Invested	\$22615 30
“ Congregational Collections.....	2454 93	Annuities to widows, Jan.	
“ Interest on general acc't..	4998 75	1874..	2720 75
“ Temporalities	\$1122 00	“ “ July..	2707 75
“ Sustentation Fund.	444 00	Charges	76 25
“ Returned loans	3960 00		
“ Corporation bonds sold..	14752 57		
“ Collected by Archibald Ferguson.....	127 00		
“ Collected by J. L. Morris	80 00	By balance.....	602 02
			\$28762 27
			\$28762 27

INDIAN ORPHANAGE AND JUVENILE MISSION.

This Mission has, under Christ, a three-fold object in view, viz : (1) To support, convert, and train for Christian usefulness orphan girls in India. During the past year forty-two of these were supported in different orphanages throughout that country. (2) To employ these girls when educated and grown to womanhood as teachers in Christian schools, and as missionaries among the women of India. One is now at work as a Zenana teacher in Calcutta. (3) To foster in the hearts of Canadian Sabbath Schools an interest in mission work by assigning to different Schools the privilege of supporting one or more orphans between whom and the Sabbath School regular correspondence is encouraged. Thirty-four Sabbath Schools are now engaged in this interesting work.

Condensed Statement of Treasurer's Account for the past Year.

RECEIPTS.

Rec'd as above for Orphans.	\$828 25
Canadian School and Zenana Mission	153 25
Contribution of Juvenile Union Missionary Association, Montreal, for a Zenana School.....	70 00
Balance from previous year.	85 00
Interest.....	2 25
	\$1138 75

DISBURSEMENTS.

Remittances to Scotland..	\$1059 88
Paid for Printing	9 00
Postage and Stationery....	4 50
Discount on Bank Drafts..	1 50
Balance in hand.....	63 87

\$1138 75

*Statement of Remittances to A. T. Niven, Esq., Edinburgh, Treasurer to the
Scottish Ladies' Association for Female Education in India.*

Remitted for support of Orphans.....	£170 0 0
Presents to Orphans	3 4 0
Canadian School	13 0 0
For Zenana Teacher	14 8 0
For Zenana School.....	14 0 0
For News of Female Missions and general purposes...	2 8 0

£217 0 0 \$1059 88

MISSION TO LUMBERMEN IN THE VALLEY OF THE OTTAWA.

The Lumbermen are a useful, hardy army of workmen whose circumstances and temptations, buried in the woods all winter, should enlist in their behalf Christian sympathy and effort. The Rev. Joseph Gandier, Fort Coulonge, was appointed to labour among them last winter. He travelled 860 miles, visited 34 shanties, 8 depots, and was thus enabled to bring the gospel before about 900 persons. He also distributed religious literature in the English and French languages, which was thankfully received and eagerly read.

"THE PRESBYTERIAN."

The average monthly issue for 1873 was 8575, from which, deducting single subscribers, exchanges, and stock kept on hand, the average number subscribed for by each of 126 congregations was *sixty-five*.

QUEEN'S COLLEGE ENDOWMENT FUND ACCOUNT FOR 1873.

RECEIPTS.

Amount received to 10th April, 1869.....	\$21255 83
From April, 1869, to 10th April, 1870.....	33166 73
From April, 1870, to 10th April, 1871.....	22786 66
From April, 1871, to 10th April, 1872.....	14819 90
From April, 1872, to 10th April, 1873.....	8380 34

Total received to 10th April, 1873.....\$100509 46

Deduct expenses to 10th April, 1873, as per

statements

\$ 827 05

Transfers to Revenue to 10th April, 1873.. 6669 84

7496 89

\$92912

Received from 10th April, 1873, to 10th April, 1874..... 2164

\$95077

Balance..... \$94924

DISBURSEMENTS.

From 10th April, 1873, to 10th April, 1874.

Bank Agency.....	\$ 1 25
Travelling expenses.....	11 35
Transferred to Revenue Account for donation.....	140 00

152

Balance..... 94924

\$95077

Treasurer to the
India.

0 0 0
3 4 0
3 0 0
4 8 0
4 0 0
2 8 0

7 0 0 \$1059 88

THE OTTAWA.

in whose circum-
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Gandier, Fort
He travelled 866
to bring the gospel
literature in the
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which, deducting
the average num-

UNT FOR 18:

255 83

166 73

786 66

819 90

380 34

509 46

7496 89

\$92912

2164

\$95077

\$94924

4.

\$ 1 25

11 35

140 00

152

94924

\$95077

Presbyterian Church of Lower Provinces of B.A.A.

The Synod will meet at the call of the Moderator.

OFFICERS OF THE SYNOD:

1874-75.

The REV. P. G. MCGREGOR - - - - - Moderator.
" ALEX. FALCONER - - - - - Clerk, *pro. tem.*
R. MCKAY - - - - - Clerk of Bills.

BOARDS AND COMMITTEES:

SUBJECTS.	CONVENERS, &c.	POST OFFICES.
Educational Board.	R. P. Grant, Esq., Chairman. Pictou, N.S.	
Theological Hall	Dr. Forrest	Halifax.
Home Missions	Rev. John Forest	Halifax, N.S.
Foreign Missions	Rev. J. Stewart	New Glasgow.
Public Education	Rev. C. B. Pitblado	Halifax, N.S.
Sabbath Schools	Rev. A. Simpson	Halifax, N.S.
Temperance	J. M. McLeod	Charlottetown, P.E.I.
Sabbath Observance	R. Laird	Princeton, P.E.I.
Widows' Fund	Rev. Dr. Bayne	Pictou, N.S.
Record	C. Robson	Halifax.
Statistics	Professor McKnight	Dartmouth.
Aged and Infirm Ministers	Rev. G. Paterson	Greenhill.
State of Religion	Rev. J. McLean	Shubenacadie, N.S.

I.—PRESBYTERY OF ST. JOHN.

MINISTERS. NAME OF CONGREGATION. POST OFFICES.

Rev. Andrew Donald	Londonderry & Campbell Set	Londonderry, N.B.
" James Bennet	St. John P. Ch., St. John	St. John, "
" Lewis Jack	Springfield & English Set.	Springfield, "
" William Millen	Bocabec and Waweig	Bocabec, "
" Robert Wilson	St. Stephen	St. Stephen, "
" Samuel Johnson	Harvey	Harvey, "
" James Gray, A. M.	Sussex	Sussex, "
" James Salmon	Chipman	Chipman, "
" D. Waters, LL.D.	St David's, St John	St. John, "
" John D. Murray	Buctouche and Cocagne	Buctouche, "
" William Stuart	Fredericton	Fredericton, "
" John K. Bearisto	Salt Springs	Salt Springs, "
" J. C. Burgess, Clerk	Carleton, St. John	Carleton, St. John,
" J. W. Nelson	Bailie, &c.	Bailie, "
" Kenneth McKay	Richmond	Richmond, "
" Isaac S. Simpson	Nerepis, &c.	Nerepis, &c. "
" D. J. Macrise, LL.D.	Calvin Ch., St. John	St. John.

Vacancies—St. James' ; Moncton ; New Kincardine.

II.—PRESBYTERY OF MIRAMICHI.

MINISTERS.	NAME OF CONGREGATION.	POST OFFICES.
Rev. Angus McMaster	New Mills	New Mills.
“ James Law	Richibucto	Richibucto.
“ Jas. Fowler, <i>Clerk</i>	Bass River	Bass River.
“ Thomas Nicholson	River Charlo	River Charlo.
“ T. G. Johnstone	Blackville and Derby	Blackville.
“ John M. Allan	Chatham	Chatham.

III.—PRESBYTERY OF PRINCE EDWARD ISLAND.

Rev. R. S. Patterson, A.M. Bedeque	Bedeque	
“ Alex. Campbell	Strathalbyn	Strathalbyn.
“ James Allan	Cove Head	Cove Head.
“ Isaac Murray	Cavendish & New Glasgow	Cavendish.
“ Alex. Munro	Brown's Creek	Brown's Creek.
“ Henry Crawford	Port Hill	Port Hill.
“ J M. McLeod, <i>Clerk</i>	Zion Church, Charlottetown	Charlottetown.
“ Neil McKay	Summerside	Summerside.
“ Robert Laird	Princeton	Princeton.
“ Allan McLean	Dundas	Dundas.
“ Wm. R. Frame	Mt. Stewart & W. St. Peter's	Mount Stewart.
“ John G. Cameron	Souris & Bay Fortune	Souris.
“ S. C. Gunn	West River & Brookfield	West River.
“ Charles Fraser	West Point, Cambelton, &c.	West Point.
“ Arthur F. Carr, A.M. Alberton	Alberton	
“ John Murray	New London	New London.
“ John Sutherland	Woodville	Woodville.

Vacancies—Murray Harbour; Richmond Bay; Tryon and Bonshaw

IV.—PRESBYTERY OF CAPE BRETON.

Rev. Hugh McLeod, D.D.	Mira and Sydney	Sydney.
“ Matthew Wilson	Sydney Mines	Sydney Mines.
“ James Ross	Grand Riv & Loch Lomond	Grand River.
“ Abraham McIntosh	St. Ann's & North Shore	St. Ann's.
“ A. Farquharson, <i>Clerk</i>	Glace Bay Mines	Glace Bay Mines.
“ Donald McDougall	Cow Bay Mines	Cow Bay Mines.
“ C. E. Maclean	Leitch's Creek	Leitch's Creek.
“ David Drummond	Gabarus and Framboise	Gabarus.
“ Peter Clarke	Cape North	Cape North.

Vacancy—Boularderie.

V.—PRESBYTERY OF VICTORIA AND RICHMOND.

Rev. Murdoch Stewart	Whycocomagh	Whycocomagh.
“ Wm. G. Forbes	Port Hastings & Riv. Denis	Port Hastings.
“ K. McKenzie, <i>Clerk</i>	Baddeck and Forks	Baddeck.
“ Adam McKay	Middle R. & Little Narrows	Middle River.
“ Alex. Grant	Lake Ainsley	Lake Ainsley.
“ A. F. Thompson	Mabou	Mabou.

Vacancy—West Bay.

VI.—PRESBYTERY OF TATAMAGOUCHE.

MINISTERS	NAME OF CONGREGATIONS.	POST OFFICES.
Rev. James Watson	New Annan	New Annan.
" John Munro	Wallace	Wallace.
" W. S. Darragh	Goose River	Goose River.
" H. B. McKay	River John	River John.
" T. Sedgwick, <i>Clerk</i>	Tatamagouche	Tatamagouche.

VII.—PRESBYTERY OF TRURO.

Rev. John I. Baxter	Onslow	Onslow.
" J. H. Chase, A. M	"	"
" W. McCulloch, D. D. Truro	Truro	Truro.
" James Byers	Clifton	Clifton.
" Ebenezer Ross	Londonderry	Londonderry.
" A. L. Wyllie	Great Village	Great Village.
" J. McG. McKay	Economy	Economy.
" Alex. Cameron	Riverside	Riverside.
" Duncan McKinnon	Parrsborough	Parrsborough.
" James Sinclair	Springside	Springside.
" Edward Grant	Stewiacke	Stewiacke.
" Edwin Smith	Middle Stewiacke	Middle Stewiacke.
" J. Layton, <i>Clerk</i>	Coldstream	Coldstream.

Vacancies—Acadia ; Maccan.

VIII.—PRESBYTERY OF PICTOU.

Rev. George Walker	Primitive Ch, New Glasgow.	New Glasgow.
" James Bayne, D. D.	Prince St., Pictou	Pictou.
" A. P. Miller	French River	French River.
" D. B. Blair	Barney's River & Blue Mt. Barney's River.	Barney's River.
" George Patterson	Salem Ch., Green Hill	Green Hill.
" James Thomson	Central Ch., West River	West River.
" William Maxwell	Little Har. & Fisher's Grant. Little Harbor.	Westville.
" John Lees	Westville	Westville.
" George Roddick	West River	West River.
" Alex. Stirling	Scotsburn	Scotsburn.
" J. McKinnon, <i>Clerk</i>	Hopewell	Hopewell.
" Alexander Ross	Knox Church, Pictou	Pictou.
" Peter Goodfellow	Antigonish	Antigonish.
" Thomas Cumming	Stellarton	Stellarton.
" E. A. McCurdy	James' Ch., New Glasgow.	New Glasgow.
" A. McL. Sinclair	Springville	Springville.
" J. F. Forbes	Lochaber & Union Centre.	Lochaber.
" A. C. Gillies	Sherbrooke	Sherbrooke.
" William Grant	Earltown	Earltown.
" Hugh M. Scott, D. B. Merigonish	Merigonish	Merigonish.
" Robert Cumming	Glenelg, &c	Glenelg.

IX.—PRESBYTERY OF HALIFAX.

Rev. Robert Sedgwick	Musquodoboit	Musquodoboit.
" P. G. MacGregor	Agent of the Church	Halifax.
" Walter Thorburn	Warwick, Bermuda	Warwick, Bermuda.

MINISTERS.	NAME OF CONGREGATIONS.	POST OFFICES.
Rev. John Cameron	Elmsdale & Nine Mile Riv.	Elmsdale.
“ Moses Harvey	St. John's, Newfoundland.	St. John's, Newf'l'd.
“ James McLean	Shubenacadie & L. Stewiacke	Shubenacadie.
“ Jas. K. Smith	Fort Massey, Halifax	Halifax.
“ Alex. Ross	Harbour Grace, Nfld	Harbor Grace, Nfld.
“ Alex. Stuart	Lawrencetown, &c	Lawrencetown.
“ Prof. McKnight	Theol Hall	Dartmouth
“ Prof. Currie	Theol Hall	Halifax
“ John Cauld	Gore and Kennetcoot	Gore.
“ Donald S. Gordon	Annapolis & Bridgetown	Bridgetown.
“ Alex. Falconer	Dartmouth	Dartmouth.
“ J. D. McGillivray	Newport	Newport
“ J. A. F. Sutherland	St. Croix and Ellershouse	St. Croix.
“ C. B. Pitblado	Chalmers' Ch., Halifax	Halifax.
“ A. J. Mowitt	Windsor	Windsor.
“ Allan Simpson	Poplar Grove, Halifax	Halifax.
“ John Forrest, <i>Clerk</i>	St. John's, Do	Do
“ Joseph Hogg	Cornwallis, North	Cornwallis.
“ John B. Logan, A. M.	Cornwallis, South	Kentville.
“ Samuel Bernard	Noel	Noel.
“ A. B. Dickie	Sheet Harbour	Sheet Harbour.
“ L. G. MacNeill	Maitland & c	Maitland.
“ Jas. Rosborough	Musquodoboit Harbour, &c.	Musquodoboit Harbour.
“ K. F. Junor	St. Andrew's Hamilton	Hamilton, Bermuda
<i>Vacancies</i> —Kempt & Walton; Cornwallis, West; Gay's River & Millfor.		

X.—PRESBYTERY OF LUNENBURG AND YARMOUTH.

Rev. George Christie	Yarmouth	Yarmouth.
“ William Duff	Lunenburg	Lunenburg.
“ D. McMillan	LaHave	LaHave.
“ Matthew G. Henry	Clyde River, &c	Clyde River.
“ P. M. Morrison, <i>Clerk</i>	Bridgewater	Bridgewater
“ Ebenezer McNab	Mahone Bay	Mahone Bay.
“ John C. Meek	Carleton and Chebogue	Carleton.
“ Ebenezer D. Millar	Shelburne, &c	Shelburne.

PROFESSORS IN THE SERVICE OF THE CHURCH.

Rev. JAMES Ross, D.D., Principal of Dalhousie College, and Professor Ethics and Experimental Physics, Dartmouth.

Rev. WM. LYALL, LL.D., Prof. of Psychology and Metaphysics, Dartmouth.

THEOLOGICAL PROFESSORS.

Rev. A. MCKNIGHT, Prof. of Systematic Theology and Ch. Hist., Dartmouth.

Rev. JOHN CURRIE, Professor of Hebrew and Exegetics, Halifax.

FOREIGN MISSIONARIES.

In the New Hebrides—Rev. James D. Murray, Aneiteum.

“ “ “ John W. McKenzie, Eraker and Pango, Fata.

“ “ “ Joseph Annand, Iririk.

In Trinidad—Rev. John Morton, San Fernando and Tere.

“ “ K. J. Grant, San Fernando.

“ “ Thos. Christie, Conwa.

PHABETICAL LIST.—PRESBYTERIAN CH. OF THE LOWER PROVINCES OF BRITISH NORTH AMERICA.

[The figures following the names denote the Presbyteries to which they belong].

an, John	2	Fraser, Chas	8	McKay, Nell	3	Pitblado, C B	9
an, Jas	3	Gauld, John	9	McKay, Adam	5	Quinn, Jas, <i>H Miss</i>	
an, Job, <i>F Miss</i>		Gillies, A C	8	McKay, H B	6	Roddick, Geo	8
an, Jas, <i>H Miss</i>		Gillies, J, <i>H Miss</i>		McKay, J McG	7	Rosborough, J	9
an, Jas, <i>H Miss</i>		Goodfellow, P	8	McKenzie, J, <i>F Miss</i>		Ross, Jas	4
an, Jas, <i>H Miss</i>		Gordon, D F	9	McKenzie, K	5	Ross, E	7
an, Jas, <i>H Miss</i>		Grant, Wm	8	McKinnon, D	7	Ross, Alex	8
an, Jas, <i>H Miss</i>		Grant, K J, <i>F Miss</i>		McKinnon, J	8	Ross, Alex	9
an, Jas, <i>H Miss</i>		Grant, Ed	7	McKnight, A	9	Ross, Jas, Prof	
an, Jas, <i>H Miss</i>		Grant, Alex	5	McLean, Allan	3	Salmon, Jas	1
an, Jas, <i>H Miss</i>		Gray, James	1	McLean, C E	4	Scott, H M	8
an, Jas, <i>H Miss</i>		Gunn, S C	3	McLean, Jas	9	Sedgwick, T	6
an, Jas, <i>H Miss</i>		Harvey, Moses	9	McLeod, J M	3	Sedgwick, R	9
an, Jas, <i>H Miss</i>		Henry, M G	10	McLeod, Hugh	4	Simpson, I S	1
an, Jas, <i>H Miss</i>		Hogg, Jas	9	McMaster, A	2	Simpson, A	9
an, Jas, <i>H Miss</i>		Jack, L	1	McMillan, D	10	Sinclair, A McL	8
an, Jas, <i>H Miss</i>		Johnson, Saml	1	McNab, E	10	Sinclair, Jas	
an, Jas, <i>H Miss</i>		Johnstone, T G	2	MacNeil, L G	9	Smith, Edwin	7
an, Jas, <i>H Miss</i>		Johnstone, W, <i>H Miss</i>		Meek, John	10	Smith, Jas K	9
an, Jas, <i>H Miss</i>		Junor, K F	9	Millar, E D	10	Stewart, J	8
an, Jas, <i>H Miss</i>		Laird, Robt	3	Millar, A P	8	Stewart, M	5
an, Jas, <i>H Miss</i>		Law, Jas	2	Millen, Wm	1	Stirling, Alex	8
an, Jas, <i>H Miss</i>		Layton, J	7	Morrison, P M	10	Stuart, Wm	1
an, Jas, <i>H Miss</i>		Lees, John	8	Morton, J, <i>F Miss</i>		Stuart Alex	9
an, Jas, <i>H Miss</i>		J B Logan	9	Mowitt, A J	9	Sutherland, J A	9
an, Jas, <i>H Miss</i>		Douagh, W S	6	Munro, Alex	3	Sutherland, J	3
an, Jas, <i>H Miss</i>		Dixie, A B	9	Munro, John	6	Thorburn, W	9
an, Jas, <i>H Miss</i>		Lyall, Wm, Prof		Murray, J D	1	Thompson, A F	5
an, Jas, <i>H Miss</i>		Forbes, J F	8	Murray, Isaac	3	Thomson, Jas	8
an, Jas, <i>H Miss</i>		Forbes, W G	5	Murray, Jas D	0	Walker, G	8
an, Jas, <i>H Miss</i>		Forrest, John	9	Murray, John	3	Waters, D	1
an, Jas, <i>H Miss</i>		Fowler, Jas	2	Nelson, J W	1	Watson, J	6
an, Jas, <i>H Miss</i>		McGillivray, J D	9	Nicholson, T	2	Wilson, Robt	1
an, Jas, <i>H Miss</i>		McGregor, P G	9	Patterson, R S	3	Wilson, M	4
an, Jas, <i>H Miss</i>		McIntosh, A	4	Patterson, G	8	Wyllie, A L	7
an, Jas, <i>H Miss</i>		McKay, Kenneth	1				

DEATHS.

Ministers who died during ecclesiastical year ending June 30th, 1874.

NO	NAME.	CONGREGATION.	PRESBYTERY.	DATE OF DEATH
1	John L. Murdoch ..	Windsor	Halifax	28th July, 1873.
2	David Roy, D.D.	East River	Pictou	5th Aug., 1873.
3	James Fraser	Boularderie	Cape Breton	7th April, 1874.

STATISTICS.

The statistical tables of this church, for the past year, exhibits the names of 38 pastoral charges, and returns from 129 of them. The blanks, all save belong to vacant congregations.

The returns as to ministerial support are thus classified:—

Town Congregations: aggregate, \$14537; average, \$969.

Rural Congregations (self-sustaining): aggregate, \$43874; average, \$645.

Supplemented Congregations, aggregate, \$15030; average, \$518.

City Congregations: aggregate, \$13260; average, \$1657.50.

The total contributions exceed those of last year by \$18,675, and the average rate per family exceeds that of last year by \$1.50.

PRESBYTERIAN YEAR BOOK.

	Tatana gouche	P.E. Island	Tivuro	Pictou	Halifax	Lunenburg	Cape Breton	Richmond	St. John	Miramichi	Total
No. of Adherents, including children.	3172	11183	8597	13549	10125	3677	9095	6215	5472	3376	74461
No. of Families.....	507	1957	1542	2627	1871	700	1559	1102	1388	1380	13870
No. of Churches.....	11	32	26	33	21	13	13	13	12	33	249
No. of sittings in these.....	3295	9176	9450	16855	12500	28	4500	4500	4880	2950	78511
No. of other Preaching Stations.....	32	17	23	354	28	18	18	11	11	11	216
No. of Baptisms.....	85	369	167	354	334	123	354	226	246	153	2411
No. Communicants.....	811	2077	2150	3355	753	986	593	1777	362	18082	
No. Accessions.....	41	250	137	376	57	40	35	95	15	1255	
No. of Removals.....	63	107	87	229	30	15	10	96	21	320	
No. of Elders.....	40	116	103	195	146	33	43	36	25	832	
No. Sabbath Schools.....	20	60	43	59	18	17	11	44	17	379	
No. Teachers.....	82	222	224	400	332	90	74	199	45	1710	
No. Pupils.....	576	1738	1807	3342	2476	812	408	320	1563	359	
Volumes in Library.....	1300	1820	2785	5995	6782	1850	1250	690	4240	932	
Prayer Meetings each week.....	9	41	29	66	38	10	582	17	194	2614	
Average weekly attendance at do.....	154	858	917	1504	1250	325	1344	408	403	75	2922
Bible Classes.....	8	31	13	43	40	12	2	4	2	2	
Attendance at do.....	145	475	360	1702	942	345	10	49	40	4771	
Deacons or Managers.....	37	55	158	157	49	88	65	159	33	801	
Annual value of Mause and Glebe.....	\$100	\$540	\$260	\$1475	\$343	\$60	\$80	\$660	\$90	\$4028	
Supplement received.....	...	...	420	600	385	390	1090	1045	100	3360	
Debt on Congregational property	64	995	1390	45392	1195	1090	540	17134	...	68490	
Balance due the Pastor.....	356	349	137	112	...	2281	33	1005	1005	4263	
Spended promised.....	1546	8905	7986	13250	18885	4814	5414	3350	19736	3424	
Contribution.....	2192	7968	7831	14830	1818	4247	5025	3366	10021	3120	76908
Spended paid.....	445	2894	3420	10910	1381	4175	2261	1020	2987	2160	42653
Church and Manse building & repairs	362	1114	1205	3187	7898	515	...	4654	532	20455	
Other Congregational purposes	51	115	205	215	63	82	61	99	76	1082	
Synd Fund.....	25	284	314	418	781	97	89	58	113	59	2228
College and Theological Hall.....	55	421	417	611	766	290	144	303	267	148	3422
Home Missions.....	56	100	365	511	747	144	97	80	218	40	2358
Supplementary Fund.....	129	588	555	1224	1369	186	180	103	182	89	4505
Foreign Missions.....	53	90	123	427	581	72	89	38	149	78	1700
Dayspring.....	1055	1278	2578	2030	531	854	336	966	261	10899	
Other Religious & Benevolent objects											
Total.....	\$481	\$1631	\$747	\$1576	\$30801	\$46364	\$1001	\$5610	\$19659	\$1615	\$6388
Rate per family.....	\$686	\$1025	\$13124	\$2478	\$1545	\$603	\$5509	\$1456	\$1161	\$1181	

HOME MISSIONS.

There are two leading departments of work under the Board. It proposes, first, supply for vacant congregations. There were 24 such during the year under its care as follows:—Five in Halifax Presbytery and five in **Pictou**, two in Truro, three in P. E. Island, three in Cape Breton Island, **one** in Lunenburg and Yarmouth, and five in the Presbytery of St. John.

The second department of its work consists in providing preaching, catechetical instruction, and so far as practicable, church organization and the administration of divine ordinances to smaller or larger groups of worshippers all over the land who may not be so numerous or so supplied with pecuniary resources, as to be able to support a pastor. Such bands are to be found in all these Provinces, and in the greater number of all the counties of Nova Scotia, New Brunswick, and the Islands of Cape Breton and Prince Edward Island. To supply these stably for four, five, or six months, is the special work of the Theological Students, when sent forth as a Catechist. To minister to them for shorter terms, is also one part of the work of the Probationers, and of the ordained minister too, who, as opportunity offers, is authorized by the Presbytery employing him, to administer Baptism and the Lord's Supper, in accordance with the laws of the Church.

CATECHISTS.

1. Adam Gunn, Pictou Presbytery.
2. Thomas Murray, Halifax “
3. A. G. Russell, “ “
4. D. C. McIntyre, “ “
5. John Boyd, Truro Presbytery.
6. Creelmon, Lunenburg and Yar.
7. D. McGregor.
8. H. Hoyt, Miramichi.
9. W. P. Archibald, St. John.
10. William Ross, “
11. John J. Casey, “
12. E. Bayne, “
13. J. Richard, “
14. Henry Hoyt,

PREACHERS,

Rev. Samuel Archibald.
“ Samuel McCully.
“ John Gillis.
“ J. P. Baikie, for a time.
Mr. A. F. Thompson.
“ John Wallace.
“ Jas. P. Bryant.
“ M. McLeod.

FUNDS

Received, year ending 1st June, 1874.....	\$2576 19
Expenditure “ “	2791 73
Expenditure over receipts.....	\$215 54
Balance in Treasurer's hand, 2nd June, 1873	542 73
Balance in Fund, 1st June, 1874.....	\$327 19

FOREIGN MISSIONS.

The Presbyterian Church of the Lower Provinces has a mission in **TRINIDAD** and another in the **NEW HEBRIDES**.

TRINIDAD.—Two missionaries, Messrs. Morton and Grant, are stationed on the most important island in the West Indies next to Jamaica. Mr. Morton has been six years at work and Mr. Grant three, with the following results according to last report :

No. of Adherents, including children.	Tatamagouche	P. E. Island	Truro	Pictou	Halifax	Lunenburg & Yarmouth	Cape Breton	Victoria & Richmond	St. John	Miramichi	Total
No. of Families.....	3122	11183	8597	13549	10125	3677	9095	6215	5472	3376	74461
No. of Churches.....	597	1957	1542	2627	1875	700	1559	1102	1388	617	13070
No. of sittings in these.....	11	32	35	45	21	21	21	13	33	12	249
No. of other Preaching Stations.....	3295	9176	9450	16855	12500	4500	7990	4080	7745	2950	78571
No. of Baptisms.....	85	10	17	23	28	18	18	11	38	246	216
No. of Communicants.....	811	369	167	354	123	334	354	226	153	153	2411
	2077	2150	5308	3256	753	986	986	593	362	362	18082
	127	200	376	375	57	40	35	95	177	15	1255

Twelve Schools with 323 Asiatics and 145 Creoles, in all 468 receive a Christian education under the superintendence of the Missionaries.

2nd. A band of nine native teachers engaged in teaching, and of those are evangelizing, as well as teaching the children of their fellow countrymen.

3rd. The public awakened, His Worship the Mayor of San Fernan presiding at a public examination of the Coolie School in that town, expressing the thanks of the Government and community for public be conferred.

4th. A Church of the Lord Jesus formed and flourishing, (distinct from the Church at Iere, which is made up chiefly of British people and Creoles) with 23 members who were nearly all, three years ago in a state of heathenism. These have been individually instructed and impressed, and in response to their own application, examined, trained and received. Farther, they have been baptized, persecuted, confirmed and settled.

5th. A house of worship has been built specially for the use of Asiatics, finished dedicated and occupied every Lord's day by a congregation varying from 20 to 100, and by Sabbath School and Bible Classes.

6th. A Book of Hymns, (a small collection, but a commencement) has been published, and is in daily use by Hindoos of all sects.

7th. School houses have been built by proprietors of Estates, and \$1 per annum paid for the support of teachers, chiefly by the proprietors of Estates.

Lastly. A third missionary has been located, and his entire support provided by proprietors interested in the spiritual and general welfare of Coolies on their Estates.

And Lastly. The appointment of a native evangelist."

NEW HEBRIDES.—This group of Islands number about 30 with a population of 100,000. The mission associated for ever with the name of Dr. Geddie, has been in existence for a full quarter of a century. There are now 12 missionaries in the field. (1) Rev. Jas. D. Murray. He is the successor of Dr. Geddie on Aneiteum. The following statistics have been furnished by Mr. Murray:—

"The population of Aneiteum is estimated at 1500. There are 12 churches and fifty-five schools on the island. Church members 600. The whole population attend church and school. All above infancy can read. None have ever professedly gone back to heathenism, although you occasionally observe a man who paints his face and lets his hair grow after the heathen fashion, thus declaring that there is still among these people some of the propensities of their forefathers. All wear European clothing. At Aneiteum there is a school for the education of teachers, attended by from 80 to 100 teachers and their wives, and the more advanced young men and women, live within 3 miles of the mission station. At certain seasons, those beyond that distance attend. The school is kept four months in the year, from January to May. The subjects taught are reading, writing, arithmetic, geography, English and singing. At Anelcauhat there is a similar institution to be re-opened, we hope, this year. The books printed in the native language are the New Testament, Psalms, Genesis, Exodus, six chapters of Daniel, Book of Jonah, a catechism, hymn book of 50 hymns, a geography, a Series of history, abridgement of part first of Pilgrim's Progress, several primers and a yearly almanac. Last year missionaries were sent out as follows: 1 to Futuna, 2 to Aniwa, 5 to Kwameria, 4 to Port Resolution, 3 couples and

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Missionaries.

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ion, 3 couples and

single man to Estate, and 3 single men to Erromanga. We generally supply a boat's crew of 5 or 6 men to the *Dayspring*. About 20 Aneiteumese teachers and their wives have been assisting the missionaries on the neighbouring islands, for several years past and 5 or 6 unmarried men are out as assistants. Repeatedly parties from 10 to 20 men have gone to Tanna and other islands for the purpose of erecting or repairing the houses of the missionaries."

(2). Rev. J. W. McKenzie. He is settled in the Island of Fafe. "The people," says the report, "are nominally Christians, and with few exceptions attend both Church and School. Two plastered Churches have been erected since Mr. McKenzie's settlement, and the fence around one of them is made of pieces of wood once venerated as gods. Mr. McKenzie is gaining rapidly a knowledge of the language and he is labouring faithfully in his work. Population, 270; Church members, 77.

(3). Rev. Wm. Annand. He is settled at Iririk, some four miles from Mr. McKenzie. The New Hebrides, have in all, including other churches at work, 12 missions extending over 10 islands, 43 preaching stations, 3000 church-going people, 726 communicants, 80 schools, 2000 scholars, 94 trained teachers, and two training institutions at which 80 or 90 attend.

FUND.	EXPENDITURE.
Received year ending 1st June, 1874:	Year ending 1st June, 1874 \$6839 62
Church collections, \$5105 30	
Drawn from Crerar Fund 1219 19	Expenditure over receipts \$515 13
	Bal. due Treas. 1st June, '73. 617 27
\$6324 49	
	Bal. due Treas. 1st June, '74. \$1132 40

THEOLOGICAL HALL OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES OF B. N. A.

PROFESSORS.—*Theology and Church History*—Rev. Alex. McKnight; *Hebrew and Exegesis*—Rev. John Currie.

Session extends from the beginning of November till the second week of April. There were ten students last session.

The Library is extensive embracing some thousands of volumes.

The following Bursaries and Prizes are granted at each commencement:— Two Bursaries of \$40 each to Students speaking the Gaelic language with fluency; Three Prizes called the *Hunter Prizes* of \$50, \$40 and \$30 respectively for examination in prescribed portions of Hodge's Systematic Theology, and on the Greek of the New Testament. The Matheson Bequest \$60 per annum, applied at the discretion of the Board of Superintendence to aid students one or more.



CHURCH OF SCOTLAND
IN
NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCE

The Synod will meet at the call of the Moderator.

OFFICERS OF THE SYNOD:

The REV. THOMAS DUNCAN, Charlottetown, P. E. I., - - - Moderator
" WILLIAM McMILLAN, Salt Springs, Pictou Co., N.S. Clerk.

BOARDS AND COMMITTEES:

SUBJECTS.	CONVENERS.	POST OFFICES.
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Foreign Missions.....	Rev. J. F. Campbell.....	Halifax.
Home Missions.....	Rev. Alex. McLean.....	Belfast, P. E. I.
Christian Life and Work ..	Rev. Thos. Duncan.....	Charlottetown, P. E. I.
Bursary Fund.....	Rev. J. F. Campbell.....	Halifax.
Monthly Record.....	Mr. J. J. Bremner.....	Halifax.
Sabbath Schools.....	Rev. R. McCunn.....	River John, N. S.
Dalhousie Col. Endow Fund	Rev. D. McRae.....	St. John, N. B.
Synod Fund.....	Rev. James Anderson.....	Newcastle, N. B.
Widows' & Orphans' Fund, Rev.	Rev. R. J. Cameron.....	St. John, N. B.
Devotion.....	Rev. A. W. Herdman	Pictou, N. S.

I.—PRESBYTERY OF PICTOU

CHARGE.	MINISTERS.	POST OFFICES.
---------	------------	---------------

1 New Glasgow.....	Geo. Coull.....	New Glasgow, N. S.
2 McLellan's Mountain...	Wm. Stewart.....	McLennan's M., N. S.
3 Stellarton & Westville..	Chas. Dunn.....	Stellarton, N. S.
4 Saltsprings.....	Wm. McMillan, <i>Clerk</i>	Saltsprings, N. S.
5 Roger's Hill & Cape John	J. W. Fraser	Roger's Hill, N. S.
6 Pictou.....	A. W. Herdman	Pictou, N. S.
7 Earltown & W.B.R. John Jas.	McColl	Earltown, N. S.
8 River John.....	Robert McCunn.....	River John, N. S.
9 Pugwash.....	J. M. Sutherland	Pugwash, N. S.
10 Wallace.....	.....	Wallace, N. S.

Vacancies—West Branch E. R ; Gairloch N.S. ; Barney's R. & Loch.

II.—PRESBYTERY OF HALIFAX.

1 St. Matthew's, Halifax ..	G. M. Grant, M. A	Halifax, N. S.	
2 St. Andrew's, do	John Campbell	Do.	
3 Richmond, Nort' West	Arm and Goodwood ..	James Fraser Campbell	Do
4 Truro, &c	John McMillan, B.D., <i>Clerk</i> .	Truro, N. S.	
5 Musquodoboit, &c	David Neish.....	Musquodoboit, N. S.	

Vacancies—St. John's, Newfoundland ; Spring Hill.

III.—PRESBYTERY OF RESTIGOUCHIE.

CHARGE.	MINISTERS.	POST OFFICES
1 Campbellton	Wm. Murray	Campbelton, N.B.
2 Bathurst	P. Galbraith	Bathurst, N.B.
3 New Richmond	John Wells	New Richmond, Q.
	<i>Vacancy</i> —Dalhousie.	

IV.—PRESBYTERY OF ST. JOHN.

1 Fredericton	{ John M. Brooke, D. D....Fredrickton, N. B. Rev. S. Halley	Do	Do
2 St. John, St. Andrew's ..	Robt J. Cameron	St. Johr,	Do
3 Nashwaak and Stanley ..	Wm. Fogo	Nashwaak,	Do
4 Woodstock & Northampton	Wm. P. Begg	Woodstock,	Do
	<i>Vacancies</i> —St. John N. St. Stephens ; St. Andrew's.		

V.—PRESBYTERY OF MIRAMICHI.

1 Chatham	Wm. M. Wilson	Chatham, N. B
2 Newcastle	James Anderson	Newcastie, Do
3 Tabusintac	{ John Robertson	Tabusintac, Do
4 Burnt Church	Samuel Russeli	Black River, Do
5 Black Riv. & Red Bank.		

VI.—PRESBYTERY OF PRINCE EDWARD ISLAND.

1 Charlottetown	Thomas Duncan	Charlottetown, P.E.I.
2 Belfast	Alex. McLean	Belfast, Do
3 Georgetown & Cardigan.	Peter Melville	Georgetown, Do
	<i>Vacancies</i> —St Peter's & Brackley P.; De Sable ; Orwell Head.	

ALPHABETICAL LIST—CHURCH OF SCOTLAND IN NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

[The figures following the names denote the Presbyteries to which they belong].

Anderson, Jas.... 5	Dunn, Chas..... 1	Melville, Peter .. 6	Neish, David
Begg, Wm P..... 4	Fogo, William.... 4	McColl, Jas	Robertson, John.. 5
Brook, Jno M.... 4	Fraser, J W..... 1	McCunn, Robt.... 1	Russell, Samuel .. 5
Cameron, R J	Galbraith, P..... 3	McLean, Alex.... 6	Stewart, Wm
Campbell, Jas F.. 2	Grant, G M..... 2	McMillan, Wm.... 1	Sutherland, J M.. 1
Campbell, Jno.... 2	Halley, S	McMillan, John .. 2	Wells, Jno
Carroll, George.... 1	Herdman, A W .. 1	Murray, Wm 3	Wilson, Wm M.... 5
Deane, Thos.... 6			

FOREIGN MISSION.

Two Missionaries are employed in the Foreign Mission field. Mr. Goodwill, in spite of failing health, has stood at his post in the Island of Santo, one of the New Hebrides group. Mr. Robertson is stationed on Erromanga. Miss Phillipina Johns, who has resigned a good position as a teacher in Halifax, has devote herself to Foreign Mission work, has been appointed to labour in female education in India under the direction of the missionaries of the Church of Scotland.

ING PROVIN

lerator.

Modera
Co., N.S. Clerk.

POST OFFICES.

Halifax.

Belfast, P. E. I.

Charlottetown, P.

Halifax.

Halifax.

River John, N. S.

St. John, N. B.

Newcastle, N. B.

St. John, N. B.

Pictou, N. S.

POST OFFICES.

New Glasgow, N.

McLennan's M., N.

Stellarton, N.S.

Saltsprings, N. S.

Roger's Hill, N.S.

Pictou, N. S.

Earltown, N. S.

River John, N.S.

Pugwash, N. S.

Wallace, N. S.

Barney's R. & Lochac

AX.

Halifax, N. S.

Do.

Do

Truro, N. S.

Musquodoboit, N.

ll.

DEATHS.

Ministers who died during ecclesiastical year ending June 26th., 1874.

NAME.	CONGREGATION.	PRESBYTERY.	DATE OF DEATH.
Peter Kay	St. Andrew's (St. J.) .. St. John's, N.B.	29th Dec., 1873	

SABBATH SCHOOLS.

CHURCH.	No. of Schools	Scholars on Roll	Average Attendance	Over 15 years of age	No. of Teachers	No. not Communicants	Money raised	How expended		Schemes of Lessons	Teacher's Meeting	Vols. in Library
								For	For			
St. Matthew's, H	1 423	322	160	60	2	\$404 00	H. & F. Missions	Synod's.	Yes.	1700		
St. Andrew's, H	1 170	120	25	22	8	105 00	Missions,	"	"	950		
Richmond, Hx ..	3 178	114	39	25	0	† 88	Sch. exp. & F. M.	"	"	480		
Musquodobit ..	1 180	150	20	21	1	....		"	None.	180		
Truro	1 170	125	105	14	1	163 74	Sch. exp. & Miss.	"	Yes.	704		
Spring Hill	1 60	60	15	10	4	11 55	Library.	None.	"	000		
Pictou	1 213	150	70	17	4	67 68	Sch. exp. & F. M.	Synod's.	None.	550	2	
Stellarton	2 200	109	4	17	0	100 00	Books.	"	"	400		
Roger's Hill, &c.	4 100	50	50	12	0	....	Books.	"	"	200		
McLellan's Mt ..	5 120	..	20	10	....	....		None.	"	250		
Pugwash	3 110	94	32	14	2	40 00	Sch'l expenses.	Synod's.	"	190		
Charlottetown	1 240	180	80	21	1	100 00	....	"	Yes.	300		
Georgetown	10 350	300	120	45	11	50 00	Sch. exp. & F. M.	Ocly	500			
St. Andrew's S J	1 155	109	..	22	5	\$165 00	Sch. exp. & Miss.	None.	None.	350		
Fredericton	1 114	80	29	11	1	70 00	Library & Miss.	Qtrly.	800			
Nast'w'k, Stan'ly	3 60	40	11	4	0	....	....	None.	None.	66		

Union Schools.

† Including amount raised by Juvenile Missionary Association, &c.

‡ This School has had a separate organization for only a few weeks.

§ Including amount raised by S. S. Concert for school expenses.

|| Education of Orphan Girl in India.

HOME MISSION.

The work of the Home Mission is, almost exclusively, the supplement of weak congregations. In this department very praiseworthy progress has been made in the direction of getting congregations to "stand on their feet." Five years ago, the sum of £1308 was drawn from the Colonial Committee of the Mother Church in Scotland to aid weak congregations; this £180 was found sufficient.

Very little has been done in the way of Church extension. "We have the field," such is the statement of the Report, "the same number of ministers and missionaries that we had five years ago. Two things lie in the way of church extension, and they are thus stated by the Board;

I. "A glance at the records of our Church within the last few years will show that we have not had so much difficulty in getting ministers to come into the field, as in keeping them. There has scarcely been a year in which we have not had a number sent out from Scotland. But as regularly as the men have come, a corresponding number has departed. If this has been evil in the past, it will be a much greater evil in the future, unless previ-

ne 26th., 1874.

DATE OF DEATH

29th Dec., 18

Schemes of Lessons

	Teacher's Meeting	Vols. in Library	Committee of Correspondence
Mod's.	Yes.	1700	
"	"	950	
"	"	480	
None.	"	180	
"	"	180	
None.	Yes.	704	
"	"	000	
one.	"	550	
Mod's.	None.	1870	1531
"	"	1871	1681
"	"	1872	1838
"	"	1873	1970
One.	"	1874	2238
Mod's.	Yes.	300	
"	Oe'ly	500	
"	None	350	
"	Qtrly.	800	
"	None	65	

is made against it. Our country is changing, the expense of living is increasing, the labours are becoming greater, and yet our ministers have had no increase of salary. They are not going to ask the people for such an increase as altered circumstances demand, but, when they cannot live in a way that is becoming to them, and meet the payment of expenses, and at the same time make some provision for those who may be depending on them, they will be compelled to go where they can do better for themselves and families. For this reason it is the feeling of the Board that something should be done with the object of increasing salaries in proportion to the increase of living in the country. Indeed, the usual salary should be \$1000 per annum, this being an increase of \$270.

2. "Part of last year's report was devoted to showing that the reason why we did not extend as a Church, was because—not having a Divinity Hall—we had no catechists to break up new ground and occupy small stations."

MONTHLY "RECORD."

From the Committee's Report it appeared that the circulation of the *Record* had increased about 509 copies—being now 5,500.

MONTHLY RECORD.

The following figures will show the increased circulation of the *RECORD* since 1870:—

Year.	Copies.	Yearly increase.	In 2 years.	3 years.	4 years.
1870	1531	...	...	...	...
1871	1681	150	...	...	...
1872	1838	155	805	...	...
1873	1970	134	...	439	...
1874	2238	268	...	...	707

Reformed Presbyterian Church of the Lower Provinces

The	REV. WILLIAM SOMMERVILLE, Somerset, Cornwallis. Somerset, N S
"	J. STEWART, - - - Wilmot, N. S. Wilmot
"	G. THOMSON, - - - Cumberland, N. S. Amherst, N S
"	J. STEVELY, - - - St. John's, N. B. St. John, N B

DIED DURING LAST YEAR.

NAME.	CONGREGATION.	DATE OF DEATH.
Alex. Clarke, D.D.	Amherst.	March 13th, 1874.



History of some of the Presbyterian Congregations of the Dominion of Canada.

ONTARIO.

ST. ANDREWS, KINGSTON.

The first minister of the Presbyterian Church at Kingston was the Rev. John Barclay, who was sent from Scotland in accordance with an application from the congregation in 1821. He carried on his ministerial labours with great success for five years, when God in His inscrutable but wise dealing removed him by death. On an application being again made to the church of Scotland, Dr. Machar (then Mr. Machar) was sent out in 1827. He gave himself to his work with great devotedness and diligence, and carried it on during the entire period of his pastorate with great success. I have been told by some of the old members of the congregation say that Mr. Barclay, the first pastor was a man admirably fitted for *planting*, while Mr. Machar was specially qualified for *watering*. Dr. Machar was a superior scholar, a good student, a faithful and impressive preacher, a painstaking pastor, a kind and affectionate friend. He was deeply interested in the establishment and success of Queen's College, and was for several years officially connected with it, being discharged for some time the duties of Principal and Professor. After his death, which took place 7th Feb. 1863, the congregation of which he had for many years the pastoral oversight, passed through a period of some trying and painful experience, and had several disappointments. A. L. Smith has recently been settled, the Rev. T. G. Smith, who, it is hoped, will have a happy and successful ministry. In the year 1844, the disruption of the church having taken place, a number separated themselves from St. Andrew's Church, and afterwards were formed into two congregations, one known as Chalmer's Church, and the other as the Brock Street Church. Of the first Rev. R. F. Burns, (now Dr. Burns of Montreal,) the Rev. D. B. Pearce, the Rev. Patrick Gray have been, in succession, ministers, and, the other Rev. R. Reid, and the Rev. Andrew Wilson.

The writer cannot leave Kingston without calling to mind a few men who have passed away, but who in old times took a deep interest in the progress and progress of the Presbyterian Church, and were ready to welcome the ministers to Canada. We might mention Alexander Pringle, Mr. Mowat, one of the elders of St. Andrew's Church, and father of the present Attorney-General of Ontario. Others might be mentioned some of whom still live to take a part in the affairs of the church.

FREDERICKSBURG.

Fredericksburgh was the principal sphere of the labours of the Rev. Robert McDowall. But he had itinerated so much that he had not been able to spend very continuous labour on any particular part of his extensive field. It is thus that we account for the fact that no very large or strong congregation survived him. But his labours up and down the country were abundantly blessed. He sowed the seeds, not only of Presbyterianism, but of true religion.

Congregation a.

ingston was the first with an application of ministerial labours a noble but wise decision made to the church in 1827. He a

nce, and carried success. I have seen Mr. Barclay, the while Mr. Machar a superior scholar, a young pastor, a kind establishment and successfully connected with it.

Professor. After a period of some appointments. A It is hoped, will be the disruption of lives from St. Andrews, one knows church. Of the first Rev. D. B. Pearce, others, and, the other

to mind a few me interest in the pro ready to welcome Mr. Pringle, Mr. and father of the pres oned some of whom

the labours of the P at he had not been part of his extensive m large or strong con country were abunda tianism, but of true

gion, over a wide region, and kept alive many small congregations which might otherwise have become extinct. He was, till enfeebled by age and long continued toil, a strong, powerful man, well fitted, both physically and mentally, to be a pioneer. He loved the old orthodox faith, and was ever ready to contend for it. As he was for a time the only Presbyterian minister in the country, some looked upon him as a sort of intruder, and many a battle he had to fight in defence of the old doctrines of the Westminster and Heidelberg confessions. He was present at my ordination in 1840, and remained with me a few days. I well remember to this day some of the wise counsels which his experience, both as a Christian and a minister, so well fitted him to give. The last time I saw him was at a communion at Demorestville. He was scarcely able to walk or stand, or even to sit, but he reclined in a sort of couch during the service, and addressed the communicants with great impressiveness and tenderness. He died soon after, in 1841.

BELLEVILLE.

The Rev. James Ketchan came out from Scotland, and was settled in Belleville in 1832. He was for several years clerk of the Presbytery of Kingston. He was a devoted and faithful minister, of a retiring and gentle disposition, but affectionate and genial. The Presbytery very often met at Belleville, and Mr. Ketchan spared no trouble to make all comfortable. He went to Scotland in 1843, and did not return to Canada. He was called to be minister of the Free Church at Mordington, in Berwickshire, where he died a few years ago.

In 1844 a separation took place, the first minister of the new congregation, John Street, being the Rev. W. Clegg, M.A., afterwards of Cooke's Church, Toronto, and now of Knox College. He was succeeded by Rev. Mr. Whyte, who afterwards went to Ireland. After him was the Rev. W. McLaren, afterwards called to Ottawa, and now Professor of Systematic Theology in Knox College. The present pastor is the Rev. John Burton, formerly of Prescott. The ministers in the old Church have been in succession, Rev. Dr. George, afterwards of Queen's College, and subsequently of Stratford, where he died a few years ago, Rev. Mr. McEwen, Rev. Mr. Walker, Rev. Mr. Smith, now of Hamilton, and the present pastor, Rev. Mr. McLean.

COBOURG.

The Rev. Matthew Miller, who has been already mentioned, was the first minister of Cobourg, with which Colborne was at first visited. Mr. Miller was one of the first missionaries sent out by the Glasgow Colonial Society as a man of ability and energy from whose labours much was anticipated. His premature death was deeply regretted. After his removal, the Rev. T. Alexander, now of Mount Pleasant, near Brantford, was called by the congregation of Cobourg. He preached frequently at Grafton and Colborne, till these places were supplied with the means of grace. After Mr. Alexander's resignation the Rev. D. McLeod, formerly of Gourock, Scotland, was called and discharged the duties of the pastoral office for several years. On his signing and returning to Scotland, the Rev. John Laing, formerly of Galt, and now of Dundas, was called by the congregation. He was succeeded by Mr. Douglas the present pastor.

PETERBORO³.

The country around Peterboro was settled about the year 1826, chiefly by emigrants from Ireland. But before this, several Presbyterians from Scotland had settled here and there in the district. The Rev. John M. Roger was settled at Peterboro' in November 1833. His field was large and new, and his labours for many years were very arduous. He preached at Cavan, and afterwards in the township of Smith, and took a general oversight of the extensive country to the north and west of Peterboro. In 1844 the greater part of the congregation adhered to Mr. Roger, but several did not. These after a time were organized as a congregation, occupying the church while Mr. Roger's congregation built a fine, commodious church in the town. There Mr. Roger continues to minister to a large and attached congregation having for upwards of forty years enjoyed the respect and affection not only of his own people, but also of the community at large. Of the congregation occupying the old church the Rev. J. Douglas, the Rev. D. J. McDonnell, B. L. minister St. Andrew's Church, Toronto, and the Rev. K. McLennan the present incumbent, have been successively ministers.

It may be stated in conclusion that while in 1835 there were *four* ministers within the bounds of the Presbytery of Kingston, there are now within the same bounds no fewer than *forty-four*, viz: in the Presbyteries of Kingston and Cobourg of the Canada Presbyterian Church 33, and the Presbyteries of Kingston and Victoria of the Presbyterian Church of Canada in connection with the Church of Scotland 11. These members do not include professors and ministers without charge, nor vacant congregations and mission stations.

ST. ANDREW'S CHURCH, TORONTO.

A number of persons who had been connected with the Church of Scotland had settled in York. Some of these, aided and encouraged by members of the Legislative Assembly who had to attend the Session in York, united in forming another congregation, that of St. Andrew's Church, about the year 1830. At the first meeting of parties interested in the matter, Mr. Hincks, now Sir Francis Hincks, was in the chair, and Mr. W. Lyon Mackenzie, afterwards well known in connection with the history of Canada, was Secretary. The Church (St. Andrew's Church) was opened for public worship in June, 1831. The first Minister was the Rev. W. Rintoul, M.A., a graduate of the University of Edinburgh, and previously minister of a Presbyterian congregation at Maryport, in England. After a few years, Mr. Rintoul resigned the pastoral charge of the congregation, and after a short time, during which he was engaged in missionary work in various places, was settled at Streetsville. Subsequently he was Professor of Hebrew in Knox College, and for a few years before his death, was minister of St. Gabriel Street Church, Montreal. He died in the year 1851. He was a faithful evangelical minister whose name should be recorded as one of the honoured pioneers of the Presbyterian Church in Canada. He was succeeded in St. Andrew's Church by the Rev. W. T. Leach, M.A., who afterwards removed to York Mills, and subsequently joined the Episcopal Church, and now occupies the important positions of Archdeacon of Montreal, and Vice-Principal of McGill College. The Rev. John Barclay, now Dr. Barclay, succeeded him in St. Andrew's Church, and was in turn succeeded by the Rev. D. J. McDonnell, B.D., the present pastor.

BAY STREET CHURCH, TORONTO.

In 1837 there were two Presbyterian Churches in Toronto. First, that in charge of the late Rev. Mr. Harris, who had belonged to the denomination known as the United Synod of Upper Canada, which, with very few exceptions, became merged in the Church of Scotland, but at the time referred to, stood alone. The second was St. Andrew's Church, having as minister the Rev. Mr. Leach, now Archdeacon of Montreal. About the end of that year a few persons desired to be connected with the "Missionary Presbytery of the Canadas," in connection with the United Secession Church in Scotland. They received a few Sabbath's supply now and then, and held their meetings in a carpenter's shop. In 1838 they rented a church belonging to the Baptists, situated in Stanley Street. In 1840 they rented first, and ultimately purchased the Church belonging to the Episcopal Methodists. In 1847, on the union of the United Secession and Relief Churches in Scotland, the congregation came under the name of "United Presbyterian." In 1848 the present Church was erected and dedicated to the worship of God on the last Sabbath of the year.

The Rev. John Jennings, D.D., filled the pastorate during the whole period, commencing in Dec., 1838, till the 12th of March last, when he resigned, in the utmost harmony with the congregation, owing to ill health, and chiefly to bronchial affection which affected his power of public speaking. At the date of writing (Nov. 26th) no one has been chosen as successor. There are now twelve places of worship connected with the Presbyterian Church in the city.

KNOX CHURCH, TORONTO.

The congregation, known as that of Knox Church, may be regarded as the oldest Presbyterian congregation in Toronto, having been established in the year 1820. For some years before that date the Presbyterians in what was then Little York had occasional visits of ministers and supplies of preaching. The Rev. W. Jenkins, originally from Scotland, and who came from the United States to Canada in 1817, and settled at Richmond Hill, gave what assistance he could in gathering the Presbyterians together and forming them into a congregation. In 1820 the Rev. Jame. Harris, who but lately passed away from the midst of us, arrived, and at the request of the Presbyterians in York settled amongst them, and immediately began to organize a congregation. A place of worship was built, the land having been generously given by Mr. Jesse Ketchum. The church was erected in 1821, and in 1822 certain rules and regulations were drawn up as a constitution for the new congregation, which remained in force till 1857 when some changes which were considered beneficial and necessary were effected. In the year 1844 the Presbyterian Church of Canada, in connection with the Church of Scotland was divided into two parts, one still retaining the old name and remaining in close fellowship with the Church of Scotland. A large number of the members of St. Andrew's Church sympathizing with the Free Church, and feeling it their duty to bear testimony to her principles, separated from the church with which they had been connected. This was formally resolved upon, at a meeting held on the 13th July, 1844. The chair was occupied by Isaac Buchanan, Esq., now the Hon. Isaac Buchanan, and among those present may be mentioned the names of Messrs. Shaw J. McMurrich, (now

the Hon. John McMurrich), George Brown (now the Hon. G. Brown), C. M. Smith, George Leslie, James Leask, John Fisken, &c., &c. Arrangements were made at once for the organization of a congregation and the erection of a place of worship. But before anything definite was done a proposal was made by the managers of "The Presbyterian Church of York" (under which title the congregation of the Rev. James Harris was known) that the two bodies should unite and form one congregation, Mr. Harris retiring with an annuity. The proposal was agreed to, and it was resolved to unite and form one church to be known as "Knox Church." The union was accordingly carried into effect and worked harmoniously. The congregation increased and an addition was made to the place of worship. It was agreed to call the Rev. Dr. R. Burns, then of Paisley, Scotland, who had visited the country in the early part of 1844. On the 23rd May, 1846, he was inducted as Pastor of the congregation, the duties of which he discharged for eleven years with zeal, fidelity and ability. For some months previous to the arrival of Dr. Burns, the Rev. Andrew King, afterwards Professor of Divinity at Halifax, and who but recently was removed by death, discharged, most satisfactorily, the duties of Pastor. In 1847, while Dr. Burns was absent in the Lower Provinces, on a missionary tour, the old church was destroyed by fire. Steps were promptly taken to erect a new one. On the 21st Sept., 1847, the foundation stone was laid, and on the 3rd Sept., of the following year, the present most commodious church was opened for public worship.

In June, 1856, the Supreme Court of the Church appointed Dr. Burns to the chair of Church History and Apologetics in Knox College. The duties of this new office were entered on with his characteristic energy, and were discharged for several years, with ability and success. Shortly after his return from a visit to Britain, in August, 1869, he was removed by death, leaving a name and memory dear to many, and honoured and revered by all who had known him.

After Dr. Burns' retirement, a vacancy of two years took place, the congregation having in the meantime addressed calls without effect to the Rev. W. Fraser, now of Edinburgh, and the Rev. J. D. Paxton, of Glasgow. In April, 1858, a call was unanimously and cordially given to the Rev. A. Topp, M.A., of Roxburgh Free Church, Edinburgh, and formerly of Elgin. The call was accepted, and Mr. Topp, (now Dr. Topp,) was, on the 16th Sept. 1858 inducted as pastor of the congregation.

Two years ago most commodious apartments, giving ample accommodation for lecture room, Sabbath School room, vestry, session room, deacons' room, library, &c., were erected at an expense of about \$16,000. At the present time, with its handsome and well proportioned Church, its spacious accommodation for Sabbath School purposes, its staff of twenty-four elders, and twenty-five deacons, and about sixty Sabbath School teachers, the congregation of Knox Church, Toronto, may be regarded as second to none in the whole Church, in its equipment and working. Its present membership is 750, and the amount raised for all purposes during the past financial year was within a few dollars of \$18,000. Besides sustaining their own work, and aiding liberally the missionary and benevolent enterprises of the Church, the members of Knox Church have contributed liberally towards the erection of the churches more recently erected in the city. The increase in the membership from 28 in 1823, when the first communion took place, and 215 at the

G. Brown), C. M. &c. Arrangement and the erection of a proposal was made (under which title the two bodies with an annuity and form one church) was carried into effect and an addition was made by Rev. Dr. R. Burns in the early part of 1841. The congregation, the fidelity and ability of Rev. Andrew King, but recently deceased, on a missionary tour, promptly taken up. The stone was laid, a commodious church

pointed Dr. Burns' college. The dutiful energy, and were shortly after his death, less revered by all.

years took place, that effect to the Rev. A. of Glasgow. It the Rev. A. Topp, of Elgin. The on the 16th Sept.

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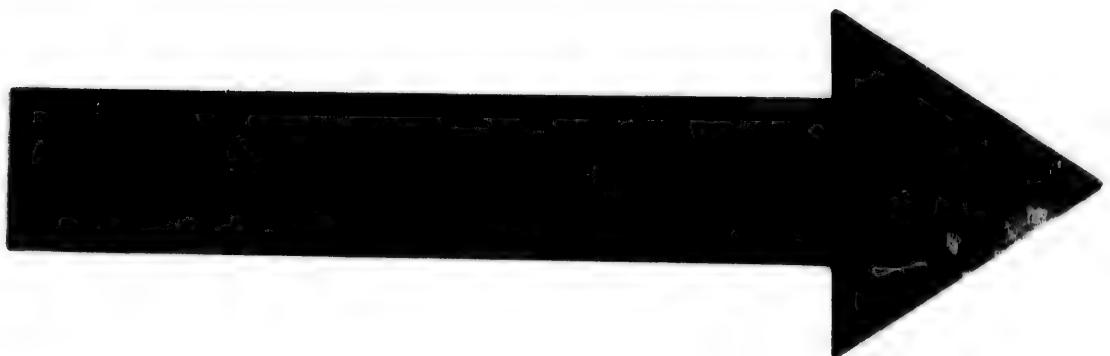
time of the ministry of the Rev. J. Harris, in 1844 to 750 the present number, is very marked, especially when we bear in mind that not a few have been disjoined for the purpose of connecting themselves with the more newly formed congregations.

NOVA SCOTIA.

TRURO.

In 1760 or 61, subsequent to the expulsion of the French, the first settlers arrived in Truro. These were originally from Londonderry, Ireland, but latterly from New Hampshire, U. S.

Eight days after their arrival they selected a spot for the erection of a sanctuary. In 1763 there were about 60 families in and around Truro. In answer to an application to the Associate Presbytery of Glasgow, Scotland, the Rev. Mr. Kinloch was sent out—received a call—declined it—returned to Scotland, and settled in Paisley. This was the first Presbyterian call ever given in Nova Scotia. In 1767 the Rev. Daniel Cock, of Cartsdyke, on the Clyde, was appointed to visit Truro. This appointment he was unable to fulfil until 1769, in the fall of which year Mr. Cock arrived in Truro. After labouring a year he was called to the pastoral charge of the congregation in 1770, in which year (Sept. 1) the first Session was elected,—stipend £60 for two years, £70 next two, and £80 thereafter, $\frac{1}{2}$ cash and $\frac{1}{2}$ produce. Mr. Cock was for various reasons not settled till 1772. On the 2nd of Aug., 1786, the first Presbytery was constituted at Truro, seven additional ministers having arrived from Scotland. *Servant* Messrs. Cock, Graham, McGregor, Smith and Gilmore, Ministers, and John Johnston and John Barnhill, Elders. In 1798 Mr. Cock obtained a colleague and successor in the person of the Rev. John Waddel, A.M. Mr. Waddel was born at the Kirk of Shotts, studied at Glasgow College, where he passed A.M.—received his Theological training under Dr. Lawson, of Selkirk, was licensed, and shortly after, (in 1797) ordained an Evangelist, designated to Nova Scotia, and arrived in Truro on Nov. 5th, same year, to the charge of which congregation he was called and settled Nov. 16, 1798. He was a man of a commanding presence, tall, erect and well proportioned, bald, and with powdered head he formed the *beau ideal* of a man. In Nov., 1828, he was struck with paralysis, yet still continued to labor till by a fall from his carriage in 1836 he was entirely disabled, and in November following demitted his charge. On the 13th Nov., 1842, he passed peacefully away, and was laid in the grave by his brethren of the Presbytery. After his death two calls were moderated, but both being unsuccessful, a third was given to Mr. Wm. McCulloch—the present pastor—in 1838, and the ordination took place on the 14th Feb., 1839. The Church stood then a mile from the village, for the accommodation of what was called the Lower Village and Old Barns, now Clifton. About 21 years ago the dilapidated condition of the church, together with the growing population and wants of Truro proper, led to the erection of a new church in the village capable of seating 600 persons. After a few years, being found insufficient, a large addition was made to it. To-day (1874) it is found so inadequate that although two new congregations with settled pastors have been erected out of the original charge, the Presbytery has sanctioned the erection of a third new congregation, which erection it is expected will take effect this year—1874. This congregation has the honor of establishing the Bible Society of Nova



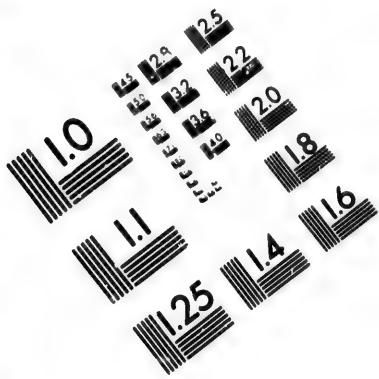
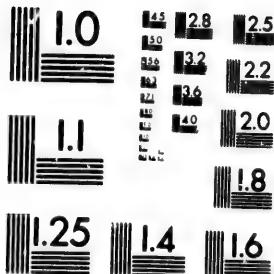
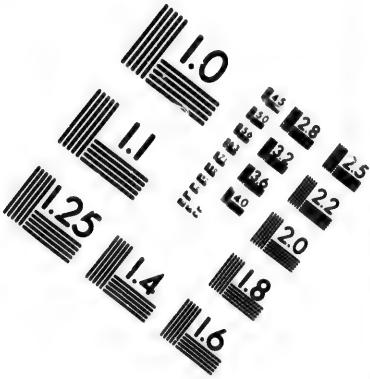
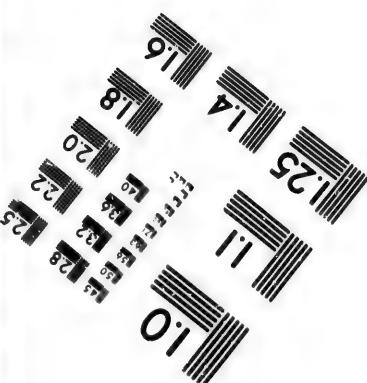


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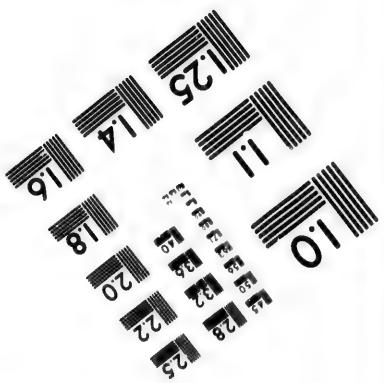


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Scotia, under Mr. Waddel in 1810, also the Bible Class and Monthly Missionary Concert of Prayer in Nova Scotia, at least in the Presbyterian Church. At the settlement of Mr. McCulloch the Communion Roll numbered 178; it is now 490, notwithstanding the erection of two new Congregations.

The centenary of the Congregation was celebrated in 1870, in which year 120 were added to the Church, 27 on the Centenary morning. In a Pastorate extending from 1838 to 1874, there were 845 baptisms, 595 deaths, and 40 marriages. In 105 years the Congregation has had only three Pastors, and this promises to be a fact for some years to come. Large and flourishing Sabbath morning and weekly prayer meetings and Bible classes, and Sabbath Schools are in successful operation, and doing a great work for the future of the Congregation.

CHALMERS' CHURCH, HALIFAX, N. S.

This Church, situated in the centre of the city, was erected in 1848, and was first opened for public worship on the last Sabbath of October, 1848, by Rev. Alexander Forrester, D. D. The congregation was organized in 1848 under Rev. Ralph Robb, who subsequently removed to Hamilton, Ontario. It was the "Free Church" in Halifax. Dr. Forrester ministered with distinguished ability to the congregation till 1855 when he accepted the position of Superintendent of Education for Nova Scotia and Principal of the Normal School. The next Pastor was Rev. John Hunter, who continued his labours in the church for four years, and retired on account of ill health. He was succeeded by Rev. William Maxwell, now of Pictou, who also retired on account of ill health, after a ministry of five years. Rev. Edward Annand was the next Pastor, and his ministry was crowned with much success, but it continued only two years. The growth of Presbyterianism in the city necessitated the formation of new charges. In 1862, a section of the congregation formed St. John's Church in the north end of the city,—now a large congregation. In 1872 another section of Chalmers' congregation moved to the South End of the city, and in conjunction with a section of Poplar Grove Church, formed a strong congregation known as "Fort Massey Church," now under the pastoral charge of Rev. James K. Smith, late of Galt, Ontario. The last migration from Chalmers' Church included more than half the membership and more than two-thirds the wealth. Rev. Mr. Annand accepted a call to Presbyterian Church in Boston. He was succeeded in Chalmers' Church by Rev. Charles B. Pitblado, under whose ministry the congregation is raising more money for the support of the Gospel, and doing more work than ever before.

The following are the Presbyterian Churches of Halifax according to the age: St. Matthew's, St. Andrew's, Poplar Grove, Chalmers', St. John's, Richmond, and Fort Massey. The first and the last named are the strongest.

NEW FOUNDLAND.

ST. JOHN'S.

The first Presbyterian Church in St. John's, Newfoundland, in connection with the Church of Scotland, was opened on December 23rd, 1842. The Rev. Donald A. Fraser was chosen as minister. He died after a pastorate of only three years. The Church was supplied by ministers from Scotland and Nova Scotia till 1849, when the Rev. Francis Nicol became minister. In that year

cession took place of the portion of the congregation holding Free Church principles, who built Free St. Andrew's Church, which was opened in 1850. The first minister was the Rev. A. S. Muir, who was succeeded in 1852 by Rev. M. Harvey, who has been pastor till the present date.

The Rev. F. Nicol removed to Canada and was succeeded by the Rev. Donald McRae, who was minister for twelve years, and in 1871 accepted a call to a Church in Nova Scotia. He was succeeded by the Rev. D. McDowell, who resigned his charge in 1874, in consequence of ill health. The church is at present without a minister.

HARBOUR GRACE,

The Free Church at Harbour Grace was opened in 1857. The Rev. Alexander Ross accepted a call, and has been minister till the present date.

Papers on Presbyterian Topics.

I.—KNOX COLLEGE.—ITS ORIGIN AND PROGRESS.

The seat of this Theological Institution will hereafter be in the west part of the capital of Ontario, at the upper end of Spadina Avenue, and not far from the University College. The building is of white brick and cut stone; the style of architecture is Gothic. The form of the building resembles the E. The facade fronting the Avenue is 230 feet long, and the wings run 150 feet. Over the main entrance a massive tower rises to the height of 100 feet, tastefully and substantially finished, with cut stone ornamentations. The College contains a large hall and four commodious lecture rooms, with a room for the Professors, Secretary, Senate and Visitors. The Library and Museum are in keeping with the general elegance and good arrangement of the building. Every convenience has also been provided for boarding a large number of students. The entire cost will not be under \$100,000, a large amount, but already almost provided by the liberality of the people.

For the last nineteen years the work of the College has been carried on building near the centre of the city, which was purchased and fitted up for the purpose in 1855. It was formerly known as "Elmsley Villa," and in the time of Lord Elgin the vice-regal residence. Of late years, however, this place has been regarded as not worthy of the increased wealth of the nomination, and unequal to the requirements of the College, so that it will best for the more imposing building just erected. Tracing back this history, remember the grateful feelings with which in 1855 the College was moved

"Elmsley Villa" from a more humble rented house on Front Street, which now forms part of the Queen's Hotel. And we go further back still, to call the first classes held in an upper room on James Street, in the house of the Professors.

Immediately after the disruption in 1844, a temporary arrangement was made under the Rev. Dr. King, afterwards of Halifax, and the Rev. H. Esson, of St. Gabriel Street Church, Montreal, to give instructions to young men desirous of entering the Christian Ministry. Fourteen were that year enrolled. In 1845, the Rev. Dr. Burns, of Paisley, Scotland, was appointed Professor.

of Divinity, and Mr. Esson of Literature and Philosophy, in the College was to be established. Dr. Burns held this appointment only for a short but several years afterward was called to the chair of Church History, which he held at the time of his death. In 1846, an Academy was established in connection with the College, to give preparatory training, under the care of Rev. Alex. Gale, of Hamilton, and Rev. Thos. Wightman. This arrangement only continued for a few years, when the change of the Native University from a sectarian to a non-denominational basis rendered it unnecessary, and Knox College became a purely Divinity school. In 1847, Michael Willis, D.D., from Glasgow, began to conduct the Theological department, and continued with eminent ability and success in that work for twenty-three years. Valuable assistance from time to time was rendered by Rev. R. McCorkle, of St. Ninian's, Scotland, Rev. Mr. Rintoul, Rev. W. L. and Rev. Ralph Robb. On the death of Professor Esson, his place was filled by Rev. G. P. Young, who did excellent service for eleven years. On the acceptance of a chair in the University College, Rev. W. Cavan, of St. Mary's, was called to the vacant chair, which he fills efficiently, and he is now Principal of the College. Dr. Willis having retired in 1870, Rev. D. Inglis, D.D., of Brooklyn Heights, N.Y., occupied the chair of Systematic Theology for one year, and was succeeded in 1873 by Rev. W. McLaren, of Ottawa. Rev. W. Gregg was appointed in the previous year to the chair of Apologetics. These two last mentioned gentlemen, with the Principal, constitute the full faculty. Valuable assistance has been at various times rendered by Rev. J. Proudfoot, of London, Dr. Topp, of Toronto, and Mr. Ure, of Goderich, lecturers in special departments.

At the Union of the Churches in 1861, the Hall of the United Presbyterian Church was merged in Knox College. It was established in the City of London, and was efficiently conducted by the Rev. Dr. Proudfoot, assisted for a short time by Rev. Alex. McKenzie. In 1860 the Hall was removed to Toronto, and after the death of Dr. Proudfoot, in that year, under the care of Rev. Dr. John Taylor, now of Busby, in Scotland, who continued to render excellent service until the Union, when, to the regret of all, he returned to his native land.

Thus grew Knox College. In the course of thirty years, the small school of fourteen, with two teachers, meeting in the upper room of a private dwelling, has become a College, with over one hundred students, under three Professors, possessed of an extensive and valuable Library ; and occupying a building, in appearance, comfort, and convenience, second to none of its kind on the continent. During its short career, three hundred and eighty-nine names have been entered as matriculants. Some of these did not finish their studies, others some during their course and some after ordination ; others still, have gone to foreign lands and are there labouring as ministers of the gospel ; but at present, about one hundred and sixty are engaged in the active service of the Canada Presbyterian Church. So that to-day, about half of the ministers of that Church have been trained in Knox College.

Now thoroughly equipped, and under the guidance of able, earnest, devout Professors, with every facility for prosecuting their other studies, University College, with which Knox College is affiliated; with flourishing societies of a missionary, scientific and literary character, this institution, under the blessing of God, promises in the future to accomplish still greater results in furnishing able ministers of the New Testament.

II.—SUSTENTATION OF THE CHRISTIAN MINISTRY.

There are five ways in which men employed in the Christian ministry, find sustenance while employed in their Master's work.

WORKING WITH HIS OWN HANDS.

1. The minister may provide sustenance for himself by combining with ministerial work some secular calling. It was thus Paul sustained himself in Corinth. Against this way Paul, while following it for exceptional reasons, entered his earnest protest (1 Cor. ix.) as being against the *light of the world*, (v. 7); as being against the *law of Moses*, (v. 8); as being against the *principles of honest and fair dealing*, (v. 11); as being against the use and abuse of all religions, (v. 13); and as being against the *express command* of our Master, (v. 14). The experience of the church has shown clearly that this mode of honouring to religion, and injurious to the church and its pastors.

ROBBING OTHER CHURCHES.

2. The minister, while at work in one congregation, may be sustained by contributions of other congregations who share no portion of his services. This was often thus enabled, by the liberality of such churches as that of Donia, to labour where the people were unable or unwilling to sustain him. On this principle missionaries to the heathen are sustained. This way is as a temporary arrangement, but it is wrong and injurious to minister and people when adopted as a permanent mode even in the poorest heathen congregation.

STATE ENDOWMENTS.

3. The minister may be paid by the State. It is not fitting to touch here the difficult and delicate question of the relation of Church and State; nor is it necessary to give any opinion as to whether it is always, everywhere, and under the duty of the church to refuse government money. It is enough that in this Dominion men are generally agreed that in the past, state endowments have been hurtful to the church, and that in the present it would not be for a Christian church, in British America, to throw on the government the sustentation, total or partial, of its pastors. Enough on this point the statement of Dr. Buchanan, the Convener since the death of Dr. Chalmers, in behalf of the Sustentation Committee of the Free Church of Scotland, made in a speech last year before his General Assembly:—

“For my part I greatly prefer this noble annual revenue for the support of the Gospel, coming in as it does from the countless and continuous free-willings of the church's own members, rather than to have it provided by the State and once for all contributions, whether of a whole community (State endowments) or of half-a-dozen millionaires. I frankly confess I was once of another mind. . . . I can now look at it from more sides than one. I have had a pretty full experience of both systems, and I have come to a clear conclusive judgment in favour of the one with which Christ's Church stands, and which he evidently meant to be permanent when, by His Holy Spirit, He guided an apostle to say, ‘Let him that is taught in the word communicate to him that teacheth in all good things.’”

CONGREGATIONALISM.

4. The minister may be paid by his own congregation. This mode is admitted by reason, by Scripture, and by the practice of many congregations of the primitive church. It is nearer, indeed, the right mode than any of the

modes above stated ; but it is not the mode with which the church ought to rest contented. It is liable when carried out fully, to objections : 1. It leaves poor congregations without pastors if they are able to support them. 2. It suppresses the corporate spirit, so beautiful healthy in a church, by which each member has a care of the whole and the body a care of each member. 3. It develops a selfish spirit, to that rebuked by Paul in its manifestation round the Lord's table in Cor. "For in eating every one taketh before other his own supper ; and hungry and another is drunken." 1 Cor. xi. 21. Under the operation of this mode we see, in the same church, and doing the same work, ministers in dangerous affluence while others are in abject poverty, rendered necessary for churches on this continent the advice of Paul, "Wherefore brethren when ye come together to eat (to divide the revenues of the church) tarry one for another." 4. It lowers the independence of Pastors. The church as a whole may suffer from the tyranny of the magistrate, is the danger that individual pastors may suffer from the tyranny of the "multitude" that is found journeying, since the days of the desert, with Israel? When the stipend comes direct from the hands of his congregation there is often no break-water in money affairs between the floods of men and the servant of Jehovah, over whose head the billows often go indeed, they cannot overwhelm him.

PRESBYTERIANISM.

5. The minister may be paid by the church. The word church is here in the Presbyterian sense, collectively, like the word nation, as meaning all the adherents, communicants, office-bearers and congregations that by their representatives in one common Synod or General Assembly. As the servants of the nation are paid by the nation out of national funds according to this mode, the ministers of the church being in the service of the church, under law to the church, should be paid by the church out of church funds. The difficulties in the way of this mode are : 1. It might encourage idleness on the part of the pastor who is paid in proportion to his own exertions but in proportion to the exertions of others. That it might encourage stinginess on the part of congregations whose members would be paid whether they did or did not give. 3. That in the temper of Presbyterianism at present the scheme would be found impracticable. The force of these objections largely disappear in the face of these following :—1. The sustentation of pastors by the church in general was the rule under the law of Moses. 2. It is an instinct of the Christian character to best life thus to scatter abroad, as we see from the spirit manifested after the outpouring of the Holy Ghost on the day of Pentecost, "They sold their possessions and goods and parted them to all, as every man had need." 3. The principle of the whole caring for each part runs like a golden thread through the web of primitive Christianity. "The active brotherly love of each church," says Neander, writing of early Christianity, "was not confined to its own immediate circle ; it extended even to the wants of the church in distant lands." 4. This principle is implied in Presbyterianism according to which each minister belongs to the whole church, and the whole church therefore to be held responsible for his teaching, his character, his work, therefore, surely for his maintenance. To maintain the opposite is to abandon Presbyterianism as far as finances are concerned and take the first

which the church of God carried out fully, to support pastors if they are of a spirit, so beautiful a care of the whole church. It is a selfish spirit, which the Lord's table in Communion is a supper; and of course. Under the operation of the same work, in abject poverty, rendered of Paul, "Wherefore the revenues of the church are the dependence of Pastors. The magistrate, is the tyrant of the church, of the desert, with the hands of his congregation. Between the floods of water, the billows often go to

The word church is the word nation, as most congregations that are in the General Assembly. As out of national funds, being in the service of God, paid by the church, in this mode are : 1. The pastor who is paid for the exertions of other congregations whose members are. 3. That in the towns where it could be found impracticable in the face of these congregations in general who are of the Christian church spirit manifested after Pentecost, "They sold their possessions and every man had need, as it runs like a golden thread, active brotherly love, Christianity, "was not consistent with the wants of the church. Presbyterianism according to him, and the whole church's character, his work is the opposite to abstain and take the first

wards Congregationalism. 5. This principle has been successful wherever it has been fairly tried in living churches all over the world under two forms : of which now a few words.

SUPPLEMENTARY FUND.

The principle of the whole church being responsible for the decent maintenance of all its pastors exists in a modified shape in most Presbyterian churches under the form of a *supplementary fund*, such as is found in the United Presbyterian Church of Scotland, and all the Presbyterian churches in Canada, out of which fund poor congregations receive help as a matter of course. The same principle exists in the fullest proportion and most advanced development it has yet received in Christendom (though not yet perfect) in the Sustentation fund of the Free Church of Scotland, out of which each congregation gives an equal share as a matter of *right*, on the belief that when each congregation does its best, the rich and the poor, there will always be bread enough and to spare in the Father's house for all His servants.

SUSTENTATION FUND.

To understand what are the leading features in a scheme of finance to which the eyes of all Protestant non-endowed churches are now directed as containing the probable solution of one of the great questions of the day, let us hear the leading principles as laid down by Dr. Thos. Chalmers, its illustrious author, before the *Convocation* that met in Edinburgh in the month of November 1842, to prepare for the impending disruption of the Scottish Established Church.

In laying his financial scheme before the meeting, he expressed great confidence in its success, and then went on to say :—

"The arithmetic on which, under God, I found the confidence I feel, is told. It is not because I count on a multitude of great things. These are not either more frequent or more numerous than I shall attempt to specify. I do count on a multitude of little things. It is not on the strength of large sums that I proceed, it is on the strength and accumulation of littles. I am not looking for much that is remarkable in the way either of noble efforts or noble sacrifices ; nor yet is it on the impulse of strong but momentary feelings that I at all reckon. It is on the assiduities of habit and principle, such as a very common and every day exertion in each district of our land, not secure if begun, and such as the general influence of custom alone might suffice to perpetuate. Such is the character—the plain, unimaginative character—of the premises with which I am now dealing ; and the conclusion I draw from them, what I call my minimum result, because the very least to which I aspire is a hundred thousand pounds in the year."

After a full exposition of the grounds on which his confidence rested, he summed up the principle of his scheme as follows :—

Firstly, then, the money raised in any given locality ought not to be reserved for the expenses of that locality. All the means raised throughout all localities should be remitted to a large central fund, whence a distribution should be made of the requisite sums or salaries for the ministers of all parishes. The benefits of such an arrangement are manifold and inestimable. It becomes an operation of infinitely greater delicacy and good taste

when the offerings called for, in any given neighbourhood, are for the ~~de~~ and personal behoof of their own clergyman. He could do nothing to ~~ev~~ or stimulate such a process. But his deacons and even himself might, ~~wi~~ the violation of decorum, bestow upon it their full countenance and ~~act~~ when seen in its true character, as part of a general scheme for the ~~high~~ patriotic object of supporting a ministry of the gospel throughout the ~~whole~~ Scotland.

“Secondly, And what gives a still more disinterested character to scheme is the noble resolution announced at the memorable meeting held in the West Kirk (of Edinburgh), in the month of August, 1841, wherein town ministers—the ministers of the most opulent parishes, and whence largest contributions will be made to the general fund—agree to share ~~share~~ alike with the ministers of the poorest parishes in Scotland. This of equal division among the clergy will give rise to the operation of pure high principle both in the rich and in the poorer parishes. The liberal the former will be stimulated, not by the near and narrow consideration support for their own minister, but by the great and soul-expanding consciousness that they are helping out a provision for the gospel in the most desolate localities of the land. And the efforts and sacrifices of the latter will be stimulated by the honourable ambition of raising their contributions as near to dividend as possible.”

“But *thirdly*, you will observe that on this system of the equal division right and beautiful as it is, yet did our financial operations stop here, proceed no farther, then the clergy in different parts of our establishment, with nominally the same means, might yet fare very unequally.” After explaining how this inequality would necessarily arise under such an arrangement, owing to the great differences in the cost of living, house rent, &c. in towns, as compared with the same charges in remote and rural parishes, he went on to say. “It is for this reason that our financial system ought not to stop at the lowest point to which I have yet carried up my explanation of it. There is one step more . . . After that the organization had been set up in each parish for behoof of the general fund, or, in other words, that an association has been formed and put into regular working order for the raising and the remitting of its quarterly or yearly proceeds to what may be called the great central treasury of the Church, there can be no objection, nay, it were most desirable that a distinct supplementary effort should be made in each parish for the express purpose of eking out and extending the allowance of its own minister.”

The best commentary on the plan of “Sustentation” proposed by Dr. Chalmers is first, the history of this fund for thirty-one years, during which time it has held quietly on its triumphant way, though there were in the land adversity as well as prosperity, and in the Church nearly a complete change of leaders; and, second, the speech of Dr. Buchanan in presenting his report last May.

ITS HISTORY.

Here is the History of the Fund in a nut shell, wherein is given an exhibit of the Sustentation Fund since the Disruption, showing—(1.) The amount contributed each year; (2.) The number of ministers participating in the Fund; (3.) The amount of dividend paid each year; and (4.) The number of ministers who drew a full year's dividend:—

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	Amount Contributed to the Sustentation Fund.	No. of Ministers participating in the Fund each year.	Amount of Dividend paid each year.	No. of Ministers who drew full equal Dividend.
344	£68,704 14 8	583	£105 0 0	470
345	77,630 12 0	627	122 0 0	557
346	82,681 17 4	672	122 0 0	580
347	83,117 16 10	673	120 0 0	590
348	88,996 9 5	684	128 0 0	596
349	87,115 3 4	705	123 0 0	623
350	89,764 3 6	720	123 0 0	680
351	91,527 8 8	736	123 0 0	668
352	90,794 10 5	745	122 0 0	675
353	90,885 8 0	759	121 0 0	691
354	94,635 10 6	765	119 0 0	696
355	103,553 17 3	786	132 0 0	700
356	108,972 12 5	790	140 0 0	712
357	108,638 4 5	811	138 0 0	700
358	108,920 7 0	825	138 0 0	703
359	110,141 11 8	827	138 0 0	713
360	109,259 17 11	846	135 0 0	723
361	112,093 5 0	859	138 0 0	731
362	112,616 6 5	872	137 0 0	724
363	114,12 19 9	885	137 0 0	722
364	115,104 19 6	894	138 0 0	715
365	119,450 3 11	903	144 0 0	710
366	120,296 11 5	902	143 0 0	741
367	121,725 6 3	917	144 0 0	731
368	131,312 10 5	923	150 0 0	728
369	132,125 16 7	942	150 0 0	740
370	131,262 19 1	947	150 0 0	757
371	137,034 14 6	948	150 0 0	775
372	137,677 15 5	957	150 0 0	778
373	136,322 19 10	969	150 0 0	783

ITS PHILOSOPHY.

The opening paragraphs of Dr. Buchanan's recent speech, which is the portion we can quote, are valuable specially, not only because it asserts unqualified confidence as to its general features in this plan of finance, because he indicates the true cause of its prosperity :—

" Moderator, this, which I now lay on the table of the General Assembly, the thirty-first annual report of the Committee on the Sustentation Fund. In the course of the lengthened period our Church has passed through many vicissitudes. Thrown as she was, by the Disruption of 1843, into a position altogether new, and compelled in consequence, to deal with questions to adjust herself to a state of things of which she had no previous experience, it is no wonder that serious differences should have at times arisen amongst us—differences grave enough to have more than once greatly agitated

us all, and to have threatened the Church itself with dangers of a truly painful kind. From these conflicts of opinion the Sustentation Fund has by no means been altogether free. Views at entire variance with one another, as to principles and methods of its distribution, have been occasionally discussed and pressed with a keenness which it was impossible to contemplate with anxiety. If hitherto we have been carried safely through these commotions, and if our great Central Fund has gone on steadily increasing in spite of them all, I believe it is due to the fact that our differences were in the main, honest and sincere. If brethren took opposite views of what was best and wisest, most for the good of the Church. He who is "the Head of the Body," whose patience with us presents such a striking contrast to our impatience with each other, has borne with us in consideration of the ends we were seeking; though, doubtless, the way in which we sometimes sought them may have been deeply grieving to His holy and loving Spirit, and ought, in recollection and review of it, to humble us in His sight. Surely it is on such grounds as these that alone we can explain the present singularly encouraging condition of our Sustentation Fund. The revenue of the Crown, imposed and exacted by statute law and civil force, do not go into the nation's treasury with greater steadiness or regularity than does the fund of ours. It has in it the Divine "quality" of that "mercy which is not strained, but droppeth as the gentle dew from heaven." It blesses "him that gives and him that takes." To the givers it is a means of grace, means of elevating and ennobling their own souls. To the receivers it is precious encouragement in their work, and a sweet assurance of the love and faithfulness at once of the people to whom they minister and the Master they serve."

This mode of Pastoral Sustentation has been inaugurated with complete success in the English Presbyterian Church, and with partial success in the Presbyterian Church of the United States.

III. PRESBYTERIAN AUTHORS AND LITERATURE IN THE DOMINION.

The Dominion of Canada is not favourably situated for a vigorous growth of native literature. Men are too busy, generally, with the daily affairs of life, to find leisure to write for publication, beyond what can be found expression in the monthly, weekly and daily press. Then, again, should men write, it is too generally the case that no market can be found of sufficient extent to encourage publication: and this, because of Canada's nearness to the United States from whose prolific press there is a constant flow, of every kind of literature, and further, because Canada, as a colony, has not got beyond the colonial tendency to magnify the productions of the imperial press, and to belittle its own authors. In these circumstances it can be easily understood that the time has not yet come, wherein we can say much of any kind of native literature, national or denominational.

It would be interesting to trace Presbyterian authorship in British North America from its beginning till to-day, and we trust something of this kind may be attempted for this Year Book at some future day, but our view in this article must be limited to recent writing, and writers, Presbyterian; and this not in the way of *criticism* as to merit, but of *record* as to fact.

I. PAMPHLETS, ESSAYS AND REVIEWS.

It is impossible from the material yet at hand to give anything like full information on this matter. Simply as a beginning towards a fuller record let me in the meantime indicate the following:—

By Professor J. Campbell of the Presbyterian College, Montreal, in the Canadian Journal. 1. "The Pharaoh of the Exodus identified in the myth Adonis." 2. "The Birth place of ancient Religions and Civilizations." 3. "The Coptic element in languages of the Indo-European family." 4. "The Serites." 5. "The Shepherd Kings of Egypt. By the Hon. A. Morris, the Governor of Manitoba, and an elder of the Presbyterian Church: 1. "Canada her resources," a prize essay of 1855. 2. "Nova Britania," a lecture appendix, 1858. 3. "The Hudson Bay and Pacific Territory, 1859. By the late Rev. C. C. Stewart, Owen Sound, Ont., "Exegema;" an exposition of some difficult passages of Scripture. By the Rev. Alexander Lean, "The more priests the more crime," "The Tercentenary Reformation." By J. W. Dawson, LL.D., Principal of the McGill College, Montreal, "Primitive Man and Revelation;" an address before the Evangelical Alliance, New York. By Rev. Robert Murray, Halifax, N. S., "Religion in the British Provinces of North America;" an address before the Evangelical Alliance, New York. By Rev. James Cameron, Chatsworth, in "British and Foreign Evangelical Review;" Presbyterianism in British North America."

2. BOOKS ON GENERAL SUBJECTS.

By Mr. James Croil, an elder of the Presbyterian Church, and editor of *Montreal Presbyterian* there are the following works:—1. "Dundas;" a sketch of Canadian History. 2. "Historical and Statistical Report of the Presbyterian Church of Canada, in connection with the Church of Scotland." By Mr. Duncan Campbell, an elder of one of the Presbyterian churches in Halifax, "Nova Scotia;" in its historical, merchantile, and industrial relations. Rev. George Grant, Halifax, "Ocean to Ocean." By the Rev. William Bell, LL.D., "Intellect, Emotions and Moral nature." By the Rev. Mr. Harvey, St. John's, Newfoundland, a volume of "Essays."

III. BOOKS OF BIOGRAPHY, SERMONS AND THEOLOGY.

As is the case in almost every Christian country a very large proportion of the literature of Canada is theological; for notwithstanding the attempts of some literary men to cry down theology and doctrine, it is found that the thought and literature of all Christian nations always gravitate towards the themes connected with man's relation to the spiritual and the eternal.

I. BIOGRAPHY.

In this department, these following are the issues:—"Memoir of the Rev. Mr. McGregor," by the Rev. George Paterson. "Memoir of Messrs. Matheson and Johnston;" by the same author. "Life of Dr. Bayne;" by the Rev. Mr. Smellie. "Life and Times of the Rev. R. Burns, D.D.;" by his son, the Rev. F. T. Burns, D.D. "Life of Dr. Matheson;" by James Croil, Esq. "Memorials of the Rev. John Machar, D.D.;" by members of his family.

2. SERMONS.

Without taking into account single sermons or lectures, published pamphlet form, which are too numerous to be noted here, the following volumes in excellent type, paper and binding, have been issued recently by the publishing firm of Messrs. James Campbell & Son, Toronto: "Sermons;" by ministers of the Canada Presbyterian Church, 2 vols.; "Sermons;" by the late Rev. Mark Y. Stark, A.M.; "Sermons;" by Rev. A. Melville. "Sermons;" by the late Rev. James George, 2 vols.; "Sermons;" by the Rev. Mr. Cochrane, A.M.; "Pulpit Discourses," by Dr. Willis; "Discourses and Expositions of Scripture," by Professor Young.

3. THEOLOGY—SPECULATIVE, PRACTICAL AND DEVOTIONAL.

"On the Trinity;" by the Rev. George Paterson. "The Wisdom of the King;" by the Rev. James Bennet. "On Baptism;" by the Rev. W. Sommerville. "Church Government;" by the late Rev. C. C. Stewart. "The Dynasty of the House of David;" by the late Rev. James Dunn. "Book of Prayer for Family Worship;" by Professor W. Gregg; "Heads of Conviction for Converts to the worship of the God of Israel." "Sermons and Devotional Writings designed chiefly for the use of Sailors;" "Aid to Sacramental Communion;" by the late Rev. George Macdonnell.

IV. WEEKLY AND MONTHLY PRESS.

In the interest of the Presbyterian Churches there are published in the Dominion, three weeklies, none of which, however, are official. In Halifax, N.S., there is the *Presbyterian Witness*, first issued 27 years ago, published by James Barnes, Esq., edited first by the Rev. Dr. Forrester, and edited for eighteen years by the Rev. Robert Murray. In St. John's, Newfoundland, there is the *Presbyterian Advocate*, published in connection with the *Halifax Telegraph* and edited by Mr. William Elder. And in Toronto there is the *British American Presbyterian*, published by the Presbyterian Publishing Company and edited by C. B. Robinson, Esq. There are four monthlies published as the official organs of their respective Churches. *The Record of the Church of Scotland* in the Maritime Provinces is edited by the Rev. W. G. Pender. It has a circulation of 2000. *The Record of the Presbyterian Church of the Lower Provinces* is edited by the Rev. Robt. Murray. Its circulation is over 5,000. *The Record of the Presbyterian Church Canada* in connection with the Church of Scotland, is edited by James Craig, Esq. Its circulation is 8,500. *The Record of the Canada Presbyterian Church* is edited by the Rev. Wm. Reid. Its circulation is over 12,000. Arrangements are made to start in January of this year a Presbyterian paper in Prince Edward Island.

From the figures given above as to the circulation of the monthlies, and the figures in our possession as to the circulation of the weeklies, which we do not give because not authorized, it would appear that upwards of 34,000 are subscribers, in the Dominion, to Presbyterian papers.

IV. HOME MISSION WORK OF THE PRESBYTERIAN CHURCH IN CANADA.

Presbyterianism is about to enter on a new chapter of its history. A Church extending from the Atlantic to the Pacific, and from the United States frontier to the northern bounds of civilization, presents not only a large and

fluential body of Christians, but a wide field for earnest and varied missionary effort. Whatever schemes be undertaken in the way of missions to the distant nations, the work at home must still claim a place equal if not superior to these in the affections, prayers and liberality of God's people. To supply the now increasing demand for Gospel ordinances over this wide territory will tax the resources of the Church both in men and means. We must follow our Presbyterian settlers from Scotland, and Ireland, as well as our own children, when they go to cut out their own homes in the unbroken forest, or to turn the old prairie into fertile farms. We must evangelize large tracts of old settled country where religion is at so low an ebb that the people are unwilling to support ordinances. We must proclaim Christ among immigrants who speak other tongues, from Germany, and Norway, and Sweden, and Ireland. We must endeavour to reach our Roman Catholic fellow-citizens of both French and English origin: while the red men of the forest and prairie, as they gradually pass from before us, must not be overlooked, nor the adventurous spirits who go to the outposts of civilization among them.

The past reads us an instructive lesson, as surely as the apathy of the churches fifty years ago has produced many evils and much irreligion, and the efforts of devoted men have accomplished much good in our land, so will the future be, what the energy or remissness of the present generation makes it.

The Home Mission work of Presbyterianism has some peculiarities which must not be overlooked in the efforts which the united Church will most certainly make in the wide field open before her. The object of Home Missions is (1) to preach the Gospel in new and neglected districts; (2) to organize churches; (3) to aid weak localities in supporting Gospel ordinances. In this we must distinguish missionary from properly pastoral operations.

Our Presbyterianism in its conception is admirably adapted to the circumstances of organized church securing order and liberty; and providing for the wants of churches already gathered and homogeneous. Experience however shows that our Evangelistic arm is weak, and that in order to establish churches in new localities, and among people having diverse religious convictions, or none at all, measures unknown to the parent churches must be adopted.

Many measures are not in a state sufficiently advanced to call for a minister, and yet a mission must be settled without a call if any permanent good is to be done.

Such an ordained minister sent into a mission district would require to open a number of small stations, preaching in each as often as possible, but superintending all, and availing himself of such assistance as Christian men in the several localities can give by maintaining public worship and Sabbath Schools when he is not present. This is in effect the itinerant system with local teachers, which has been so eminently successful in Methodism.

Presbyterians are slow to adopt such an innovation, having on the one hand a prejudice against lay preaching, and on the other, a backwardness to assume the office of public teacher. Then, although a most laudable spirit has been manifested by students, and they are generally ready for mission work, hitherto it has appeared impossible to prevent their settlement, immediately after license, in some vacant congregations.

Thus the work oftentimes begun by students with fine promise lies away or struggles for many years in great feebleness for want of unorganized missionary care. The great need of the Church is a class of men who do not wish to be settled as pastors, but are prepared to labor in organizing and gathering. These should include ordained ministers having all the rights of pastors, and student and lay catechists, all of whom could be removed from

place to place (without the interference of the people) as might be seen to be expedient. For the support of such labourers a large increase would be required in the contributions of the Church. For want of this, many sections of the country have had to be abandoned by Presbyterianism, and are now occupied by other denominations which can avail themselves of the services of worthy men whom Presbyterianism rejects. Even to-day, though there is marked improvement in this respect, Presbyterianism is in the wane in not a few places. Our prospects at present are good, if the Church will only rise to the emergency. God is putting it into the heart of many to enter the Christian ministry, and everywhere there are places open for our entering in. Nothing is needed but to make suitable arrangements for the maintenance of missionaries, in localities where pastoral settlements are as yet impracticable; and the United Church will strengthen the Evangelistic arm, by establishing Mission Districts where organized congregations cannot exist, will appoint ordained missionaries for limited terms of service where calls cannot be entertained, and liberally supplement where sufficient means cannot be raised on the spot, so that young men of ability, both mental and physical, can go into labour, we shall see an advance in our Home Mission work, which will gladden the heart of every well-wisher to Scriptural Presbyterianism.

Footsteps of the Presbyterian Pioneers.

The following anecdotes and incidents of men to whom Canada, as much as the pioneers of its Presbyterianism, are extracted from their lives, contained in such books as "Memoirs of the Rev. James McGregor, D.D." "Memorials of the Rev. J. Machar, D.D." "Life and Times of Rev. Robert Burns, D.D." "Memoir of the Rev. M. V. Stark, M.A." books that ought to be in every Presbyterian household in our Dominion, as interesting and instructive records of patient continuance in well-doing.

A SABBATH SCHOOL BEFORE RAIKES.

Among the first settlers in Pictou was one named James Davidson, who was instrumental in doing much good. He gathered the young for religious instruction on the Sabbath day, at Lyon's Brook. This was the first Sabbath School in the County of Pictou, and I think I may safely say in the Province, and was established some time before Raikes commenced that movement which has rendered these institutions everywhere a part of the machinery of the Christian Church.

BIBLE READINGS IN THE BUSH.

The Scottish settlers (this refers to Nova Scotia), were not unmindful of the lessons of their native land. They were accustomed to assemble on the Sabbath day for religious worship. Robert Marshal, holding what the Highlanders call "a reading" in English, and Colin Douglass in Gaelic. The exercises at these meetings consisted of prayer and praise, and especially, as their name indicated, reading the Scriptures and religious works. Marshal was a man of great theological information, and good gifts. Douglass had not the same gifts, but he was one of the few among the Highlanders who could read

plerably well. But there were scarcely any books in Gaelic, and as the old people among the Highlanders understood no English, they were under great disadvantages. The books in English were also few. Even those that the Dumfries people had brought out with them had been mostly consumed by the fire in Prince Edward Island. The few they possessed were well used. An imperfect copy of "Boston's Fourfold State" did good service. An old man, now living, at the age of eighty-eight, dates back some of his earliest religious impressions to the reading of it, and feels such a veneration for the work as to regard it as next to the Bible, the best ever produced. Of these meetings we cannot help thinking, that they realized the divine word : "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name."

THE GOSPEL STANDARD UNFURLED.

The Squire gave orders to lay slabs and planks in his barn for seats to the congregation; and before eleven o'clock next morning I saw the people gathering to hear the gospel from the lips of a stranger, and a stranger who felt few of its consolations in his own soul, and had but little hope of communicating them to his hearers. None came by land, except certain families who lived a few miles to the right and left of Squire Patterson's. Those who came from the south side of the harbour, and from the rivers, had to come in boats or canoes; and I doubt not but all the craft in Pictou available at the time was in requisition. It was truly a novel sight to me, to see so many boats and canoes carrying people to sermon. There were only five or six boats, but many canoes, containing from one to seven or eight persons. The congregation, however, was not large; for numbers could not get ready their craft, the notice was so short. I observed that the conduct of some of them coming from the shore to the barn was as if they had never heard of a Sabbath; I heard loud laughing and talking, and singing and whistling, even before they reached the shore. They behaved, however, with decency so long as I continued to speak, and some of them were evidently much affected. I endeavoured to explain to them in the forenoon, in English, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;" and in the afternoon, in Gaelic, "The Son of Man is come to seek and to save that which is lost." The first words which I heard after pronouncing the blessing, were from a gentleman of the army calling to his companions, "Come, come, let us go to the grog-shop!" but, instead of going with him, they came towards me, to bid me welcome to the settlement; and he came himself at last.

SPEAK KINDLY TO THE BOYS.

On Mr. McGregor's way back from Truro in company with Thomas Fraser, the elder, at the lower part of the Middle River he met four boys. He asked Fraser, "What boys are those?" "Oh, they are some of your congregation, and bad boys they are," was the reply. "Oh, that's because they have had no minister to teach them, but they will do better after this." He then spoke to them, asking each his name, and enquiring regarding their respective families, and telling them to come and hear him preach next Sabbath, and pay attention to what he said, and he was sure that they would hereafter be good boys. He talked to them in this kind way till he completely

won their hearts, and they were all eagernesss to hear him preach. The preaching took place under the shade of a large elm tree, and they listened with intense interest. He at that time gained a place in their affections which he never lost. One of those boys, who related the circumstance, was John Douglass, so well known throughout the church as deacon Douglass.

A PRESBYTER IN DIFFICULTIES.

The Presbytery of Hamilton extended from Lake Ontario to Amherstburgh. For a short time Mr. Stark had but few fellow labourers within reach. Soon after his settlement at Ancaster and Dundas, the late Rev. Alex. Galt was settled at Hamilton, Mr. Stark conducting the services at his induction. The Rev. Mr. Stewart, then minister of the congregation at Galt, was appointed to take part in the induction services at Hamilton. But, as we learn from one of his letters to Mr. Stark, he had to excuse himself from duty, on the ground that it was out of his power to reach Hamilton. He was not able to walk, and he could not get a horse at Galt or in the neighbourhood, for love or money. As for a public conveyance from Galt to Hamilton, there would appear to have been nothing of the kind at the time.

A CHRISTIAN CHAMPION.

" Beside the bed where the parting life was laid,
And sorrow, guilt and pain, by turns dismayed,
The reverend champion stood."

Mr. Machar, in common with other ministers, passed through many experiences during this afflictive season. He was called to attend during the time of cholera the sick and dying at all hours of the night, as well as the day, being often aroused from sleep to minister at a dying bed, and he never shrank from promptly obeying every call. He was himself delivered from fear of contagion, and often went to the sick, when near relatives were about to venture into the infected atmosphere, going fearlessly even into the wretched abodes where foul air and want of cleanliness were most likely to breed contagion. The calm possession of the mental faculties and consciousness of approaching death, which he thankfully noticed as a striking features of cholera, made him more especially anxious to visit those dying of that disease, and speak to them the words of eternal life. He willingly went, also, to sympathise with the bereaved families, in cases where it was difficult to procure assistance for laying out the corpse, and he and his beadle were sometimes the only persons, beside the newly made widow or widower, or the childless father, to follow the coffin to the grave. One aged man, decent and respectable in appearance, had just arrived from Scotland on his way further west, with his daughter, his only child, when she was seized with cholera and died. He came in Scottish fashion to "the minister" who, deeply sympathising with him, made arrangements for the funeral, when he accompanied the sorrowing father to lay his child's remains in a stranger's grave. The desolate old man departed the next day, bowed down by the bereavement, but still grateful for the kindness and sympathy he had received. Such demands upon Mr. Machar's time and sympathy were incessant during that trying season.

THE WAY HOME.

The first missionary sent out, the Rev. Matthew Miller, who was a young man of much energy and zeal, and whose arrival had been hailed with joy, was, however, prematurely called away before he had been two years in his new field of labour. He had been settled at Cobourg, and in 1833, Mr. Machar

near him preach. The tree, and they listened in their affections which circumstance, was John Douglass.

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He Ontario to Amherst labourers within reach the late Rev. Alex. G. services at his induction congregation at Galt, with Hamilton. But, as he excused himself from reaching Hamilton. He was in the neighbourhood of Galt to Hamilton, the time.

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It to procure assistance were sometimes the only the childless father, and respectable in himself further west, with himself and died. He sympathising with accompanied the sorrowing. The desolate old man, but still grateful friends upon Mr. Macharason.

Miller, who was a young man, been hailed with joy and been two years in hand in 1833, Mr. Macha-

had much pleasant intercourse with him, recognising in him a steady growth of piety; but the spring of 1834 was saddened by his sudden death, under very affecting circumstances. In February, 1873 he had travelled from Cobourg to Rainsay, a distance of nearly two hundred miles, with his own horse and cutter. The sleighing was good as he travelled downward, but on his return a thaw had set in, and the snow was rapidly disappearing. He arrived at Mr. Machar's house in Kingston about noon on Friday, and remained only for luncheon. His mind seemed much occupied in contemplating some portions of the Gospel of St. John, of which he delighted to speak, and it was remarked after his departure how much he was growing in spiritual-mindedness. He was feeling undecided whether to travel home by the ice, (the frozen waters of the lake,) or by land. The ice was beginning to be insecure, and the roads were in many places bare, so that sleighing by land was tedious and difficult, and he had to be home on Saturday, in order to reach on the Sabbath. Just before leaving, he said with a shrug, "I am afraid about that ice, I shall go by land." But as he was starting he was met by a person who had travelled by the ice and told him it was safe. This information caused him to change his plan and he accordingly took the route to the Bay of Quinte by the ice. He remained all night in Fredericksburg, with the Rev. Mr. McDowall, a venerable missionary pioneer in Canada. Mr. McDowall gave Mr. Miller a chart for his guidance when he started on his way home next morning, hoping for a prosperous journey. But a violent thunderstorm set in, accompanied by torrents of rain, a most unusual occurrence that season, and Mr. Miller seemed to have lost his way, and to have been looking for the shore, when his horse and cutter broke through the ice and went down in ten feet of water. When found, his watch was standing at 9 A.M., the moment at which the accident must have happened. A severe frost set in the same afternoon, and on Sunday some boys, skating near the spot, observed the shaft of the cutter protruding from the ice, and discovered the lifeless form of Mr. Miller lying underneath, with his horse beside him. The sad event was a cause of profound grief to his own congregation, to his brethren in the ministry, and indeed to the whole church in Canada.

In Memoriam.

Your fathers where are they? And the prophets do they live forever?

Rev. Peter Glassford, Vaughan and Albion, Ont., died Aug. 29th 1873. Mr. Glassford was born and educated in the city of Glasgow. After being licensed as a preacher of the Relief Church, and after fulfilling appointments both in Scotland and England, he was duly ordained in Alnwick (county of Northumberland) on the 10th of October 1838. From that town he was translated, in four or five years afterwards, to the village of Leitholm, in the county of Berwick, where he laboured for other ten years or so. In the summer of 1854 he came to Canada, and on the 3rd of July the following year he was inducted into the charge of Vaughan and Albion. In that charge he performed the various duties of the ministry with not a little vigour, and with manifest acceptance and success, till after a few week's illness he was called hence on the 29th of August 1873, aged 70 years. The Presbytery of

Toronto, with which Mr. Glassford was connected, put on his record his death, the following testimony regarding him: "His many estimable qualities, his earnestness in preaching the everlasting gospel, his assiduity as a pastor, his faithfulness in the discharge of every duty, not to mention his general and amiable spirit and temper in the more private relations of life, secured from him high respect and warm affection on the part of all who knew him." It may be added that he left a widow and five children to his loss.

REV. JAS. HARRIS, TORONTO, ONT.—DIED SEPT. 5TH, 1873. Harris, a native of Ireland, and a Licentiate of the Secession Presbyterian Church of Monaghan, arrived in Canada 1820, and chose, (by the advice of the Rev. Mr. Smart of Brockville) York (Toronto) as his field of labour. There were at that time only two settled congregations in York, an Episcopal Church under Dr. Strachan, and a Methodist congregation; and only two Presbyterian ministers west of Kingston. The Rev. Robert McDowall of Ernestown, and the Rev. William Jenkins. Mr. Harris was ordained as pastor of the congregation on the 10th of July 1823, and on the 14th of that month dispensed the sacrament of the Lord's supper to 28 communicants. In 1844 Mr. Harris resigned his pastoral charge; but up till his death, on the 14th of September 1873, in the eightieth year of his age, exactly fifty years, to a day, from his first communion, he continued to labor in the ministry as occasion offered, and took a deep interest in the Presbyterian Church, of which he was an honored and useful pioneer.

REV. D. G. MCKAY, M.A., PORT ELGIN, ONT.—DIED, SEPTEMBER 1873.—Mr. McKay was born at Thurso, in the North of Scotland, in 1818. With his parents he came to Canada in 1855, and settling with his family in Kingston taught school in that neighbourhood. He entered Queen's College and graduated in arts. For three years he was master of the Grammar School at Sterling, west of Kingston. His theological studies were pursued at Princeton, N. J., United States. He was licensed to the Presbytery of New Brunswick, U. S., but in 1872 was received a licensed to the Canada Presbyterian Church. He received a call to the congregation of Latona, Presbytery of Owen Sound, which he declined. On the 14th of August 1873 he was ordained, and inducted into the pastoral charge of Port Elgin (in the Presbytery of Bruce,) a small town situated on the shore of Lake Huron. He was however, only a few weeks in charge of this congregation when after bathing in the lake he caught a severe cold which issued in a fever and hemorrhage of the lungs. His illness continued only for four days, but his death at his young age and so close on his settlement as minister, and after so many years of diligent and toilsome preparation, and happening so suddenly, deeply affected his people and the community at large. The Rev. Mulligan, of Detroit, preached his funeral sermon.

REV. JAMES BARRON, M.A., GANANOQUE, ONT.—DIED, SEPTEMBER 26, 1873.—Mr. Barron was born in Glasgow, but his early days were spent near Waterdown, Ont., where his parents had settled. He studied at the University of Toronto and graduated with honours, being the first man in his year, winning, after keen competition, the Prince of Wales' prize and gold medal in Metaphysics and Ethics. His theological studies he finished at Glasgow. On his return to Glasgow he received a call to Gananoque, where he was settled in 1869; but after two years' pastoral work he found that

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OCQUE, ONT.—DIED, SE-
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a call to Gananoque where
toral work he found that

was two heavy for him, labouring, as he then was, under the disease, which finally carried him to his grave. He therefore resigned his charge and retired to Mission work in M'skoka, where he hoped to recover under the influence of its air and bracing summer weather. In this, however, he was disappointed, for his disease—consumption—continued to gain ground in spite of a trip to Scotland. Till the end came, or rather the beginning, when, on the 26th of September, in the 29th year of his age, he entered, after much suffering meekly borne, into the presence of his Lord.

REV. JOHN LOGAN MURDOCH, M.A., WINDSOR, N.S.—DIED, AUG. 23RD, 1873.—(Abridged from Synodical obituary.)—The name of this beloved brother is closely connected with the history of the Presbyterian Church in Nova Scotia. His labours in the Ministry extended over half a century, with results glorifying to God, and encouraging to those who are engaged in the work of the ministry. His field of labour was at first very extensive including more than half of the County of Hants. Within the limits which first constituted his congregations, there now four or five more, all of which may be said to owe their existence, under the influence of his pastoral labors. Mr. Murdoch was born in Truro, but when he was very young his parents removed to Pictou. Here he received the principal part of his education for the ministry under the Rev. Mr. McCulloch, and his co-labourers. After licensure, he, along with his fellow-students, Messrs. McLean and Patterson, under the advice of their teacher, repaired to the Mother Country, where, through the powerful influence of Rev. Dr. Mitchell and others, deeply interested in the prosperity of our Academy, they were introduced to the Senatus of Glasgow University, where, after the usual examination, received severally the diploma of A.M., on date Feb. 15, 1825. On his return to Nova Scotia Mr. Murdoch was called, ordained and inducted into the pastoral charge of Windsor or Western Hants, including Newport, Kempt, Ardoise Hill and St. Croix, as well as Windsor. In Church Courts he ever proved himself a deeply interested member, and very earnestly sought to forward the outward business of the House of the Lord. To his sagacious counsels and personal influence the Church is largely indebted for the formation of the domestic mission, now known as the Home Mission, which has done so much to enlarge and strengthen her influence. The good hand of the Lord sustained and directed him until he had nearly reached his 74th year, and the 50th of his ministry.

REV. DAVID ROY, D.D., EAST RIVER, PICTOU, N. S.—DIED, AUG. 1873.—(Abridged from Synodical obituary.)—Dr. Roy was born in Bell, Perthshire, Scotland, in the year 1791. At mature age he made the ministry as his profession. Having completed creditably his theological course, he attended the Divinity Hall in 1816, and was licensed to preach in 1820, about the time of the Union which formed the United Secession Church. He was induced to emigrate to Nova Scotia in 1830, and after a year of highly acceptable probation, received a unanimous call from the congregation of East River, vacant by the death of Rev. Dr. McGregor. Having accepted of the call he was ordained in 1831, and continued to labor in the same field with great zeal, fidelity and efficiency, until within a few years of his decease. Notwithstanding the formation of new charges around and around, which of necessity diminished the numbers and resources of the parent congregation, it continued, under his fostering care, greatly to

prosper. About 8 years ago the degree of Doctor of Divinity was conferred on him by the College of Austin, Texas, U. S.; on the recommendation of its Principal, and with the cordial consent of intimate friends and co-presbyters. His aptitude for business early won for him the honorable post of Presbytery clerk, the duties of which he performed for many years, with singular and much advantage to the Church, in what was then the largest Presbytery within its bounds. In Synod he was also for a long period Clerk of Committee of Bills and Overtures. About two years before his decease, Roy had a slight paralytic stroke, from which he never fully rallied, and gradual withdrawal from all public business was the natural precursor of dissolution which took place August 5, 1873. His memory will be long fondly cherished not only by his brethren in the ministry, and by members of the congregation over which he presided with great acceptance for over years, but by his associates in the cause of Common School Education, Temperance, which received his efficient and unflinching support. "righteous shall be held in everlasting remembrance."

REV. ANDREW KING, S.T.P., D.D.—DIED FEB. 24TH, 1873
(Abridged from Synodical obituary.)—Dr. King was born at Glasgow, Scotland, January 27th, 1793. Educated for the ministry, he spent the early years of his manhood, as was customary with Students at College and Hall, in teaching. Ordained to the ministry he was first inducted in the quiet parish of Torphichen, April 27, 1830. His faithful performance of pastoral duty, and the earnest tone of his pulpit services were duly appreciated by the flock, so that after nearly six years amongst them, it was to their great regret that he removed to Glasgow, on his appointment to the newly erected charge of St. Stephen, into which he was inducted February 9th, 1836. He gave around him there, a large and attached congregation, to whose interests he devoted himself for eleven years, with much zeal and fidelity. He took an active share in all the stirring events which ushered in the Disruption, and in the general and local arrangements consequent on the formation of the Free Church. Subsequently he was sent to America on deputation work and shortly after his return to Scotland was appointed Professor of Theology in the newly formed College at Halifax, N. S., an office which he was eminently qualified by the direction and extent of his previous studies, and by the precision and force wherewith he conveyed his meaning to other minds. He entered on his professoriate in 1848, and continued in active and full discharge of its duties for about twenty-one years. When the Union between the Presbyterian Church, N. S., and the Free Church, N. S., drew on, Mr. King took a very active and leading part in the negotiations, and contributed very materially to its happy consummation. Struggling with bad health and growing infirmities, he was reluctantly compelled to resign his active work in 1871. He returned to his native land, residing for a time in Edinburgh, thence removing to Helensburg, where he died Feb. 24th, 1873.

REV. JAMES FRASER, A. M.—DIED FEBRUARY 24TH, 1873
(Abridged from Synodical obituaries.)—The subject of this notice was born at Fodderty, Rossshire. Educated at Aberdeen, he took the degree of M.A. in 1824. He studied Theology, partly at the same University and partly under Dr. Chalmers in Edinburgh. In the year 1835 he came to Cape Breton, in the auspices of a Ladies Association in Edinburgh, which took a deep interest in the spiritual interests of the Highlanders who had emigrated to that island.

of Divinity was conferred on the recommendation of friends and co-presbytery, and the honorable post of Presbyter for years, with singular distinction. Then the largest Presbyterian Clerks of the long period Clerk of Bars before his decease, were never fully rallied, and the natural precursor of his memory will be long in ministry, and by members of the great acceptance for the School Education flinching support.

DIED FEB. 24TH, 1873.—He was born at Glasgow, and in his ministry, he spent the early years of his life at College and Hall, conducted in the quiet and peaceful performance of pastoral duties, which were duly appreciated by his congregation, to whose church he was called on the 9th of January, 1836. He was a man of much zeal and fidelity, which ushered in the Society of Friends consequent on the separation of the Church of Scotland from the Church of England. He was sent to America, and there he was appointed to the ministry at New York, N. S., an office which he held with great credit and extent of his preaching. He conveyed his means to America in 1848, and continued in the ministry for twenty-one years. When he died, he was a member of the Free Church, North Easthope, N. S., and took an active part in the negotiations for the formation of the Free Church. Struggling with infirmities, he was compelled to resign his charge, and, residing for a time in New York, he died Feb. 24th, 1873.

FEBRUARY 24TH, 1873.—This notice was born in the year 1812, and took the degree of M.A. at the University of Glasgow, and partly resided in Cape Breton, where he died in 1873. He emigrated to that island in 1832.

He was a man who, after labouring for a year as a Missionary through the many destitute elements, he became pastor of the congregation of Boularderie. His missionary labours and toils did not cease then. The labourers being then very few, and the people numerous and widely scattered from the Strait of Canso to Louisburg to Cape North, the ministers sent out by the Ladies' Association, such as the late Rev. Messrs. Farquharson, McLean, and Mr. John Stuart, now of New Glasgow, spent a greater part of their time in visiting the destitute families outside the bounds of their respective congregations. The state of the country at that time, the almost entire want of roads and bridges, &c., &c., rendered these missionary journeys most arduous and trying; and Mr. Farquharson took his full share of them. An excellent constitution enabled him to undergo such toils apparently without injury, for more than 30 years. During the last few years, however, his strength began to fail rapidly. Still he continued his pastoral labours, on Sabbath and week days among his own people, within a few months of his death. His piety was decided and deep, but cheerful. Whatever his trials, bodily or mental might be, and they were many, no complaint was ever heard from his lips. His gentlemanly bearing, amiable disposition, and loving sympathy, made him a favourite with all who knew him.

THE REV'D. FRANCIS NICOL, LONDON, ONT.—DIED OCT. 30TH, 1873.—(Synodical obituary).—The Rev. Francis Nicol was a man of high mental attainments, of most amiable disposition, and fine literary taste. Mr. Nicol, previous to the severe illness with which he was overtaken, and under which at length he sank, took a lively interest in all the Schemes of the Church, and laboured most assiduously to promote these Schemes. The labour, which he so cheerfully undertook as Convener of the Committee appointed by Synod to prepare a Hymn Book for the use of the Church, and also with regard to the erection of a church in London, is well worthy of being held in remembrance by this Synod.

THE LATE REV. WILLIAM BELL, NORTH EASTHOPE, ONT.—DIED DEC. 17TH, 1873.—(Synodical obituary).—The Rev. William Bell, M.A., of North Easthope, though seldom taking any very prominent part in the proceedings of the Synod, was long a faithful Minister of the Church, and was highly esteemed amongst his own people and in the neighbourhood in which he resided. Punctual in the discharge of the duties devolving on him as a minister—sound and evangelical as a preacher—prudent in his general conduct—genial in all his intercourse with the brethren, his death has caused much deep regret.

THE LATE REV. WILLIAM MACLENNAN, L'ORIGNAL & HAWKESBURY.—DIED DEC. 8TH, 1873.—(Synodical obituary).—The Rev. William MacLennan, M.A., of L'Orignal and Hawkesbury, has been removed in early life, having been engaged but a few years in the work of the Ministry. His superior natural talents, his great proficiency in his preparatory studies, his eminent piety and the untiring assiduity with which he discharged the duties of a Ministerial office, gave much promise of success in the work to which he devoted himself, and which he loved so well. But it pleased the Master to remove him in the midst of his labours. Mr. MacLennan was greatly loved not only by his own people, but by all who enjoyed his acquaintance.

THE REV. PETER KEAY, N. S.—DIED SEPT. 29TH, 1873.—(Synodical obituary).—The Rev. Peter Keay has been a minister of the Church of Scotland in the Maritime Provinces for nearly twenty years. In the several places

in which he has laboured, he has, by his zeal and diligence, and unexertions, gained, in a more than ordinary measure, the affection of the committed to his care ; and the grief which was so strikingly shown when was suddenly and unexpectedly removed from them, proved most congenial to all the high esteem in which he was held. Mr. Keay was a ripe sound theologian, an earnest preacher, and by his Christian work and conversation, he adorned the Gospel which it was his delight to set forth to the to whom he ministered. For some years past he discharged the duties of Clerk of Synod, and, by his careful attention to business, his accurate and invariable courtesy, he deserved and obtained the highest approbation.

DR. CLARKE, AMHERST, N.S.—DIED MARCH 13TH, 1874.

Clarke, of Amherst, N.S., was one of the pioneers of the Reformed Presbyterian Church in the Lower Provinces. He was born near Kilreny, in 1795. Sent out to America by the Synod of the Reformed Church arrived in St. John in 1827. At that date there was no Reformed Presbyterian Church edifice in all the land : now there are fifteen, in whose erection Dr. Clarke was mainly instrumental. In 1856, Mr. Clarke received the degree of D.D. from the Pittsburg University. His sight failed as old age came : but still, as ever, he continued as long as strength remained to serve his Master. His memory is held dear not only among the “*Covenanters*,” but among the Presbyterian Churches. He died March 13th, 1874, aged 79 years.

Servants of God, well done !!
Rest from your loved employ,
The Battle fought, the Victory won,
Enter your Master's joy.

Soldiers of Christ, well done !!
Praise be your best employ,
And while eternal ages run,
Rest in the Saviour's joy.

Presbyterian Churches of the United States

Within the bounds of the United States we meet with six distinct forms of Presbyterianism. We meet there (1.) Dutch Presbyterianism, from Holland, which came in as early as 1623 having its seat chiefly in New York. (2.) English Presbyterianism, which at a late period came in with the Puritans, having its home in New England. (3.) German Presbyterianism, from “Fatherland,” which took root in Pennsylvania and Northern Virginia. (4.) French Presbyterianism, identical with what is better known as the church of the Huguenots, which chose the sunny South for its country. (5.) Scotch Presbyterianism, after the manner of John Knox, which, however, was rather slow in entering America, being too busy at home with the conflict that ended in the downfall of the Stuart dynasty ; and (6.) Irish Presbyterianism, which, in a remarkable fact, has asserted a controlling influence in moulding to its type the other forms of the Presbyterianism since the days of Francis Kenzie, down till this last union of old school and new.

The first Presbytery, that of Philadelphia, consisting of seven ministers, was organized in 1705 ; the first Synod, composed of four Presbyteries, in 1717 ; and the first General Assembly in 1789, having for its Moderator, Dr.

nd diligence, and unre, the affection of the so strikingly shown wem, proved most convr. Keay was a ripe s Christian work and light to set forth to the he discharged the busi business, his accurat e highest approbation.

MARCH 13TH, 1874.
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United States.

meet with six distinct presbyterianism, from Ho chiefly in New York came in with the Pu Presbyterians, from and Northern Virginia. latter known as the church of its country. (5.) Which, however, was rather the conflict that ended in presbyterianism, which, in moulding to its the days of Francis new. consisting of seven minis sed of four Presbyteries, ving for its Moderator,

s, the same who as a boy at night on the steps of the Court House, in Philadelphia, dropped the lantern he held for the use of Whitfield, as the truth flashed into his own soul.

the United States, North and South, for ecclesiastically they are still here are at present eight Presbyterian Churches at one in all essentials of faith, worked and governed and kept apart simply by the traditions past or on such questions as whether hymns should be sung in the name of God.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

This Church is composed of the New School and Old School Assemblies, which in 1870 united into one body, to be known henceforth by the designation. Its fifth General Assembly met last year in the city of St. Louis, Missouri, on the 21st day of May, when the Reverend Samuel J. McRae, of the Presbytery of Pittsburgh, was chosen Moderator for the year. The "Narrative of the State of religion" presented to the Assembly by the Moderator, Mr. Wilson. A document of importance, as showing as a picture in the heart of the church, we make a few extracts:

Only eight short years have passed since, in this same goodly city of St. Louis, our beloved Church represented by two General Assemblies. What changes those years brought!

The two Assemblies of 1866 are now one. The lamentable division of three years has been healed—so healed that neither scar nor seam can be discerned in the expanding, peaceful, hopeful, thoroughly one Church of

REVIVALS.

A large proportion of the Presbyteries report revivals of religion; some described as "powerful" and "protracted," or "Pentecostal," not only quickening, strengthening, sanctifying the people of God, but gathering a multitude of souls into the Church of Christ.

The work of grace in this city, for example, is defined as of almost unfeigned power; healing sectional strife and divisions; promoting heavenly charity; reaching the poor, the intemperate, the debased, and enrolling thousands in the army of our God.

On the other hand, from some quarters comes the cry of lamentation over drought and barrenness. Nevertheless this sweeping survey reveals a year of abundant benediction; a Church edified and advanced; the Lord having added to the Church, daily, the saved—tens of thousands redeemed.

SABBATH DESECRATION

is frequently alluded to. The power of worldliness to mislead, and long delays on business in our ever-enlarging country made excuses for Sunday as almost unavoidable, lead us once again to proclaim, "Remember the Sabbath day, to keep it holy."

FAMILY RELIGION

is reported as in some sections of the Church very largely neglected; though in other Presbyteries, we learn of a more consistent and hopeful estimate of the family altar.

We note, also, among

VISITATION BY RULING ELDERS,
accordance with their high office, and the teaching of God's word, is specially reported to the Assembly. In one Presbytery in Pennsylvania, a revival of

religion is traced directly to the use of this scriptural instrumentality, ~~de~~ visitation from house to house, with words of prayer, encouragement, counsel.

THE FREE PEW SYSTEM

is declared to be successful, whenever fairly tested, in increasing both attendance on the sanctuary, and the revenue of the congregation. The ~~re~~ dance on the means of grace, in the Church at large, is reported as a ~~ma~~ increase on the past.

This church, the largest Presbyterian organization in the world, ~~co~~ of 35 Synods, 174 Presbyteries, having in its service 4,597 Ministers, and ~~Licentiates~~. Its communicants number 495,654, and its total income ~~de~~ the past year amounted to \$9,120,792. It supports *thirteen* Seminaries preparing men for the work of the ministry. There are (1) Princeton, N. J.; (2) Auburn, N. Y.; (3) Western Pennsylvania; (4) Lane, Cincinnati; Union, New York City; (6) Danville, Ken.; (7) North West Chicago; Blackburn, Ill.; (9) San Francisco, Cal.; (10,) (11) German; (12) Lincoln; (13) Biddle Memorial Institute, N.C. It has 1,012 Missionaries employing Home Mission work: it aided 550 candidates for the ministry on the recommendation of Presbyteries, to prosecute their studies: it issued during the year 646,350 publications, and employed 136 colporteurs: it has missions in Syria, India, Siam, China and Japan, of which the Report says: "The Spirit has descended ~~on~~ several of the Missions in unusual manifestations.

. . . The whole number of additions to the mission churches during the year has been 1400; which is an increase of 25 per cent. on the previous membership." The next General Assembly meets at the first Presbyterian Church in the City of Cleveland, Ohio, on the third Tuesday of May, 1873.

II.—THE PRESBYTERIAN CHURCH (SOUTH) IN THE UNITED STATES.

This Church is composed of congregations and ministers, old school and new school, who during the civil war separated from the respective General Assemblies, North, on political grounds. Its recent General Assembly met at Columbus, Miss., on the 21st of May, 1874, when after receiving into union the old Synod of Missouri, the Rev. J. L. Girardeau was chosen Moderator for the ensuing year. This Church, which is recovering from the disastrous effects of the civil war, consists of 12 Synods, 64 Presbyteries, 1056 Ministers and ~~Licentiates~~, 1764 Churches and 105,956 communicants, while its total income during the past year amounted to \$1,111,461. This Church has two Seminaries Union Seminary, Virginia, and Columbia, S. C. It is only 8 years since it began Foreign Mission work, and already it occupies 7 different points, one of these being in Italy, another in Athens, and two in the great cities of the Chinese empire. The following paragraph from the *Report of Committee on Evangelistic Labour*, deserves to be widely circulated.

"The office of the Evangelist is one of Divine appointment, for when Christ ascended to heaven, among his gifts to his Church was the Evangelist, no less than the pastor; and until the earth is filled with the knowledge of God, the need of evangelistic labour will not cease.

"The nature of the work and office demands that the evangelists should have pre-eminent gifts and graces. Presbyteries should therefore diligently and prayerfully seek out men qualified for this work, and call them to it. Nor will

progress in this matter be made until the dignity and importance of this office and work are recognized, and men acceptable to the people, whom every congregation will gladly hear are called to be evangelists. Men broken down, either in strength or usefulness, are unfit for the work. This office requires very best men—men of experience and good judgment."

III. - UNITED PRESBYTERIAN CHURCH

The United Presbyterian Church of North America was organized on the 10th of May, 1858, in Pittsburg, Pa., by the union of the Associate and Associate Reformed. The two prominent features of this Church are:—

That in her worship she is confined to the Inspired Psalmody of the New Testament; and 2nd. That she excludes from her communion all who are members of political or benevolent associations which impose an oath of secrecy. The sixteenth General Assembly of this Church met at Monmouth, N. J., May 27th, 1874, when the Rev. J. G. Brown, D. D., was elected Moderator. The Assembly has under its jurisdiction 8 Synods, 56 Presbyteries, 4,597 Ministers, and 776 congregations, with its total income during the year, \$863,293. There are 13 Theological Seminaries, employing 86 students in attendance. Its Foreign Missions constitute one of the most interesting and successful departments of its work, having 37 Missions in active service. We give the report of the Mission to the land of the Pharaohs.

EGYPT.

Though one of the latest, this is one of the most important missions. It commenced at Cairo, in 1855, by Rev. Thomas McCague, and has gradually extended until now it has 9 regular stations and a large number of outstations. It has 6 foreign and 2 native ordained ministers, 1 foreign and 1 native licentiate, 54 teachers, and a total of 78 laborers. It has 6 fully organized churches, with 508 communicants, and an average attendance of 650 persons on the Sabbath. It had an increase of 83 to its communion roll during the year,—79 by profession and 4 by certificate,—and there were also 70 baptisms. The decrease of membership was 16, viz.: 13 by removal, 2 by death, and 1 by suspension.

This mission has well organized schools in each mission, besides more or complete ones in the various stations. In the regular schools there are 1,056 scholars; in the Academy or Institute at Osiout, 85 and in the theological class, 6. Most of this class will, ere long, be qualified to enter fully upon the work of the ministry among the hundreds of thousands of their countrymen.

In this mission, the people have been especially taught the duty of contributing to the support of the gospel, and to promote the cause of Christ. During the year, the sum of \$2,952 in gold was given by the natives themselves, being an average, in some of the churches, of over \$20 per member,—so that, when not more than one-third of the entire membership of the churches receive \$150 a year, and many of them not \$100.

There is every prospect that an incorporating union will be formed, ere long, between the Church (U. P.) and the Associate Reformed Synod of the South, as they are in substantial unity in their principles, faith, and usage in the worship of God.

IV.—REFORMED PRESBYTERIAN CHURCH.

This Church is the same as the "Covenanters" or "Cameronians" in Scotland. When in 1788 a union was formed between the Reformed Church and the Associate (Sectarians) Church, in the United two Ministers of the Reformed Church refused to go into the union, a Reformed Presbytery was constituted, and ten years thereafter a but in 1833 a division took place and there are in consequence two formed Churches at present in the United States.

1. *The General Synod of the Reformed Presbyterian Church*, is a body consisting of three ministers for each five members of each Presbytery. Minutes of last meeting do not seem to have been printed; but the Clerk kindly sent us the list of ministers, 16 in number, and other interesting information but has given no information as to such details as we make room for in other Presbyterian churches.

2. *The Synod of the Reformed Presbyterian Church*, met in Philadelphia, the 27th, day of May 1874, when the Rev. John Gilbraith was moderator. In connection with this Synod there are 105 congregational ministers, and 9,726 communicants, whose contributions for all purposes in the past year amounted to \$200,099.26. This Church is carrying an important mission in Syria. When their first "communion," in the mountain town of Antioch, where the disciples were first called Christians, was dispensed. Report tells us that, "The house was full to repletion. Around the windows crowded a strangely promiscuous assembly. Fierce and mountaineers were there, armed with guns and swords, and some who were trained for hunting, perched on their arms. All looked on in silent awe &c." The Synod adjourned to meet in Coultersville, Illinois, on the day after the fourth Tuesday of May, 1875, at 2 o'clock, P.M.

V.—CUMBERLAND PRESBYTERIAN CHURCH.

This church originated in the revival of religion that occurred in Kentucky in 1801-3, when the Cumberland Presbytery of that State licensed laymen, without the usual training, for which, and other irregularities, the Presbytery was censured by the General Assembly, when it withdrew, and became the germ of a large denomination, which, however, is now negotiating for union with the parent church. The last General Assembly met in Springfield, Missouri, on the 21st May, 1874. In connection with the Association there are 25 Synods, 106 Presbyteries, 1173 ministers, 2116 congregations, 95,123 communicants contributing last year \$377,800.

VI.—THE REFORMED CHURCH (DUTCH).

Reference has been made already to this church as being the first up Presbyterians in New York. Its General Synod was organized in 1794, under which there are this year four particular Synods, 34 Presbyteries, 489 churches, 520 ministers, 69,149 communicants with contributions amounting to \$931,256. It met last in Poughkeepsie, on the 21st day of June, 1874.

The foreign mission work of this church is truly remarkable considering its size, and well worthy the attention of the "Presbyterian Church in Canada," which, after the contemplated union of next June, will be about equal in *i. e.* in ministry and communicants, to this Reformed Church. At 72 cen-

RIAN CHURCH.

“Anters” or “Cameronian” between the Reformed Church, in the United States, and the Presbyterians, to go into the union. In ten years thereafter a separation took place, in consequence two

Presbyterian Church, is a division of each Presbyterian Church, and other interesting information we make room for future

Church, met in Philadelphia, John Gilbraith was moderator. There are 105 congregations for all purposes. The church is carrying an important mission, in the mountainous regions, where Christians, was dispensation. Around the do assembly. Fierce and swords, and some who looked on in silent awe, in the village, Illinois, on the 10th o'clock, P.M.

RIAN CHURCH.

ion that occurred in Kentucky, of that State licensed ministers, and other irregularities, when it withdrew, and however, is now negotiating. A General Assembly met in connection with the Associate Ministers, 2116 congregations, 800.

CH (DUTCH).

Church as being the first to be organized. A General Synod was organized in particular Synods, 34 Classes, 19 communicants with 19 in Poughkeepsie, on the

truly remarkable consideration. The Presbyterian Church in Canada, will be about equal in size to the Associate Reformed Church. At 72 cen-

church in China, India, and Japan, employs at present 13 missionaries, 12 assistant missionaries, 5 native ministers, 38 Catechists, 29 Bible-readers, 42 scholars, 22 colporteurs, 2 academies, 47 day schools and 3 dispensaries with 12,282 patients were treated. It is to be hoped that one of the union will be to give the Canadian church ambition, wisdom, and liberality to stand at least on a level with the Reformed (Dutch) Church of the United States. This church is negotiating for union with the Presbyterian Church of the United States.”

VII.—REFORMED CHURCH (GERMAN).

The missionaries of this church came from the classes of Amsterdam. In 1814 it became an independent Synod. It has a theological school at Petersburgh which is widely known beyond the bounds of the denomination. Report of the last General Synod having failed to reach us we give in our usual summary the report of the preceding year, as to congregations, ministers, and contributions.

VIII.—ASSOCIATE REFORMED (SOUTH).

It is only the political feeling, arising out of the civil war, that keeps this church separate from the United Presbyterian Church, both churches being of like mind on Psalmody. This Synod met at Hopewell, Maury Co., Tennessee, on the 4th September, 1874, and their minutes (without statistical tables) have been put to hand as we go to press. It has been decided to take up Egypt in connection with the United Presbyterian Church of the United States as a mission field. Its next meeting is at Due West, S. C., on the Thursday before the Sabbath of September, 1875.

SUMMARY OF STATISTICS OF PRESBYTERIAN CHURCHES IN UNITED STATES FOR YEAR ENDING MAY, 1874.

CHURCHES.	Synods.	Presbyteries.	Congregation.	Ministers.	Communicants.	Total Contributions.
Presbyterian, Northern..	35	174	4946	4597	495634	\$9120792
Do. Southern..	11	57	1585	869	93903	1071428
United Presbyterian....	8	56	776	595	74833	863934
Reformed Presbyterian...	1	9	105	95	9726	200099
Emmanuel do.	25	106	2116	1173	95123	377800
Reformed (Dutch).....	4	34	489	520	69149	931256
Reformed (German)*....	29	1290	476	128771	69970	
Associate Reformed*....	10	214	116	12000		
Total.....	84	475	11521	8441	979139	\$12635279

* The statistics for these two churches are given for 1873, as the requisite information for 1874 did not reach us before going to press.

Presbyterian Churches of Europe.

1.—GREAT BRITAIN AND IRELAND.

1. THE ESTABLISHED CHURCH OF SCOTLAND issues a handsome volume of 496 pages, bound in cloth, descriptive of its work in the various departments of education, missions, &c. Its report on "Christian Life and Work" is fuller and more thorough than any we have seen. There are only nine questions asked. Four relate to statistics, and five to morals and religion. We give the substance of this latter class; (1) State causes of alienation from the Church of Christ; (2) Is it possible to prevent waste of effort, by co-operation with other denominations in reaching the godless? (3) Suggestions as to how congregations can be made to take a deeper interest in Christ's cause. (4) Suggestions as to young men's meetings. (5) Give an account of any religious movement that has come under your notice. One of the answers to question 3 is somewhat in the direction of our Presbyterian Year Book. "To prepare annually in a popular form a Report embracing the principal points in the Reports to the General Assembly.

The Committee, further, has prepared a form of certificate for *adherents* as well as *communicants*. It is not simply a certificate of *disjunction*, which too often is its effect, but of *transference*, a portion of such document being retained by the minister to be sent by post ahead of the party to his new pastor, and the other portion given to the party to be delivered by his own hand.*

2. THE FREE CHURCH OF SCOTLAND, of all the Presbyterian bodies issues the largest Blue Book containing about 1,000 pages. This contains full report of the principal speeches delivered before the Assembly and the reports of all the Committees.

The revenue of the Church, from all sources, amounted last year to \$2,555,000, which as an annual income would represent a capital of \$65,000,000. It is believed that next year each minister will receive \$1,000 a year from the Sustentation Fund. From the Report of the Colonial Committee we make one extract possessing considerable interest to the Presbyterians of Canada in view of the immense demand to be made on them for men and money in the opening up of the North-West.

"We are sending thousands of our people to that country,—we have many preachers of the gospel here in Scotland—ought we not to do our utmost to provide, out of our abundance of ministerial supply, for their destitution? In addition to the cost of passage and outfit of ministers for Canada, the Committee have during the past year granted £100 in aid of church extension in the territory of Manitoba, into which so many emigrants are flocking, and which is manifestly destined to be the future abode of a great community."

3. THE UNITED PRESBYTERIAN CHURCH still retains its pre-eminence as a missionary church. Its members in full communion number 184,033, and its congregational income last year amounted to \$1,222,205, being an average of \$1985 from each congregation. This church is beginning to take a deeper interest in Canadian work to judge from their words following from minute of Mission Board :—

"The Committee agreed, in reference to the claims of the English-speaking colonies, to bring the matter under the attention of the Synod and the

* These certificates (for communicants and adherents in any proportion desired) can be had from Messrs. Blackwood & Sons, 45 George Street, Edinburgh, at 3s. (75c.) for a book of 100 forms.

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4. PRESBYTERIAN CHURCH IN ENGLAND, is known throughout the world by its Mission to China inaugurated by Rev. W. C. Burns. That Mission continues to prosper, employing 11 missionaries, 4 medical missionaries, and 2 native Evangelists, with a membership of 2022. Under the Covenership of Dr. Donald Fraser, formerly of Montreal, the effort to establish a Sustentation Fund on the plan of the Free Church has been successful. "The hopes entertained," the report says, "have been fully realized, so that we have been able to pay an equal dividend for the first year of £150, (\$750) the sum aimed at stipend, to all entitled to receive it, reserving a balance in the Treasurer's hand of £150."

PRESBYTERIAN CHURCH IN IRELAND has a Presbytery in India, *two* missionaries in China, and *five* to the Jews in Europe and Syria. The contributions to all purposes average \$6.22, and the average salary to ministers is \$24.

The General Assembly is not representative. Every minister has a seat in the Assembly, which makes, including elders, its possible membership of which number there were present at last meeting 446 ministers and 200 elders.

Besides the five Presbyterian churches given above there are in Great Britain and Ireland the following smaller churches. (6) Reformed Presbyterian Church representing the progressive element of the *covenanting* body. (7) United Presbyterians in Scotland, adhering rigidly to all the Covenanting confessions, and ordinances, and statutes of the past. (8) Synod of United Original Seceders. (9) Presbyterian Church in England in connection with the Church of Scotland. (10) Eastern Reformed Presbyterian Synod (Ireland). (11) Reformed Presbyterian Synod of Ireland. (12) United Presbyterian Synod of Ireland. (13) Secession Synod of Ireland. (14) Welsh Presbyterian Church.

II.—THE CONTINENT OF EUROPE.

It is very desirable that the Presbyterians in Canada should have a better acquaintance with the Presbyterian Churches of the Continent of Europe. In therefore of attempting the whole field which is very wide, we purpose ear to give all the space at our disposal to *three* of these Churches, hoping in after years the "Year Book" will be able to overtake the rest of in the same manner.

—THE REFORMED CHURCH IN THE NETHERLANDS.

Nowhere did the seed of the Reformation in the sixteenth century find a congenial soil than in the Netherlands. That seed became a great tree, and unharmed the brunt of Spanish steel and Spanish fire, and though at 8,000 men and women perished for truth's sake at the stake and on the field. Holland came out of the 80 years war a vigorous State while Spain was maimed for ever. The Dutch Reformed Church adopted the Heidelberg Catechism as its creed, Presbyterianism as its system of government, incorporated the five articles of the Synod of Dort (1618, 1619) as part of its creeds. For nearly two centuries after the Synod of Dort the Reformed Church was a stronghold of orthodoxy, honoured by the labours of such men

as Voetius, Cocceius, Witsius, Vitrunga, and the Shultenses, but rationalism came in with the beginning of this century, and the battle between *faith* and *reason*, which is known every where, is at this moment very close and keen in Holland. The Reformed Church was the established Church of the United Provinces of the Netherlands, but in 1795, the union of Church and State dissolved, and all religions are now free.

The Reformed Church is governed by ministers, elders, and deacons; there is a Synod held annually at the Hague. To this Church belong the Walloon, or French Protestant Church, twenty-three in number, and the English and Scotch Presbyterian Churches constituent members of the Reformed Church in Amsterdam, Rotterdam, Flushing and Middleburg, where the services are performed in English.

There are in the Netherlands 1,333 Reformed Churches, 1,594 ministers with 2,010,846 of a membership. Three theological halls form faculties of the three national Universities of Utrecht, Leyden, and Groningen, having a staff of eleven Professors, with recognized professors of theology at Amsterdam and Deventer.

In 1834, the Rationalistic party had carried matters so far, that an orthodox party, a sort of a Old light body, seceded from the National Church, and set up the *Christian Reformed Church*, which holds by the old confession in a fair honest sense, which cannot be said of the National Church. The Church, however, contains still within its bounds the largest and more influential portion of the strictly orthodox party, who are labouring (by asserting the male members a more direct part in the choice of ministers and elders) practically to purify the Church from rationalistic error. It is on this grand contest is now being fought.

2. THE PRESBYTERIAN CHURCH OF HUNGARY owes its origin to the Waldensian Church, which it strongly resembles. Peter Waldo, who gave his faith from the Waldensian church, after translating the Scriptures into French, was driven by persecution from France, and thereupon took refuge in the mountains of Bohemia, whence he proclaimed the gospel by book and preaching. Within one century, there were 80,000 believers in Hungary alone. But the church has had to pass through a baptism of fire. Forming part of the Austrian Empire, which bound itself by Concordat to do the bidding of the Pope, Hungary was well nigh crushed. The Government, at the instigation of the Jesuits, destroyed their printing presses, and their Bibles, silenced their faithful pastors, closed up their schools, and banished their leading men. Under the leadership of Kossuth, Hungary, however, rose in 1848, and demanded a popular Constitution. That effort failed by the intervention of Russia. But when Austria felt on its throat the grip of Prussia, it turned its kind face on Hungary, at whose mercy it now lay, and gave it practical independence (mainly the Constitution of 1848), though it still remains under the Austrian crown. Now that great grain country, very much resembling our Western Prairies, is advancing with rapid strides to wealth and influence in Central Europe. It has built 4,000 miles of railway, 6,000 miles of telegraph; it has got trial by jury; its press is free; education is within reach of the poorest child; in the pulpits Christ is preached; Hungarian students are found in Edinburgh and Princeton, pursuing their studies. Vienna is regarded by many as a city of the past; Pesth, the capital of Hungary, is the great Austrian city of the future. As to its church organization, this is the report of an American writer:

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Two millions of Reformed, or Presbyterian, Calvinists, and one million Lutheran Calvinists, control the nation. The church organization of those last named is the most completely Presbyterian of any in Europe, except that of the Scotch. It is thoroughly democratic and representative; so much indeed, that the church session, the presbytery, or the general assembly, which elects two joint moderators to preside over its meetings—one a minister, the other an elder, or, as they style him, a "curator." The only marked peculiarity is the office of superintendent; a sort of general evangelist, or mi-bishop.

3. THE WALDENSIAN CHURCH is without any doubt a remnant of the Italian church, as it was before the corruptions of Popery destroyed that noble church, "whose faith was spoken of throughout the whole world." When the sea retires, it leaves little pools far up among the rocks, where the virgin stood when the tide was full. So when true Christianity retired from the plains of Italy, leaving them dry and parched, like the sea sands at ebb-tide, there remained sheltered by the Alps little pools of that sea that will once again cover the face of Italy and the world. The Waldenses, therefore, are not Protestant. They say they never came out *from* Rome, inasmuch as they were never *in* Rome. That their Church Government is essentially Presbyterian, is acknowledged by Pastor, J. P. Mills, of Turin, in his recent "Life of General Beckwith." When writing of the wish of the good General to introduce into the church he loved so much, a modified Episcopacy, his biographer says, "For more than twenty years he had imposed silence on education and his Anglican habits, to make himself as much a Vaudois and a Presbyterian as possible." It affords a touching proof of the attachment of the Waldenses to their ancient faith, that even their love to their best friend, General Beckwith, did not betray them into innovations on the worship and government bequeathed to them by their ancestors.

The Waldensian Church has only fifteen regular charges in the valleys; but they have some forty missions throughout Italy, conducted by upwards of twenty ordained ministers, the smaller or rural ones being in charge of lay evangelists. The torpid existence of this church since the Reformation is now changed into one of active, aggressive work, as it descends into Italy with its ancient banner, having on it the motto, "Sit Lux," "Let there be light."

The Presbyterian Church of Australasia.

1. VICTORIA.—In the colony of Victoria the Presbyterian church forms the third largest religious body, numbering 120,000 or one-sixth of the population. This church comprehends with only three exceptions every Presbyterian minister in the colony. Its minimum stipend is \$1,500. A theological hall has been instituted with five professors.

2. QUEENSLAND.—This church, suffering like all the Australasian churches for want of ministers, has resolved to erect a theological hall, for which a liberal gentleman has handed to the convener of the scheme "a bag containing 500 sovereigns."

3. NEW ZEALAND.—"Our church," says one of the Presbyterian ministers, "occupies a prominent place in the social history of the colony. In all directions there is a movement betokening religious activity."

4. **NEW HEBRIDES.**—The 12 missionaries from the Presbyterian church of Nova Scotia, New Zealand, and Australia have united into the "Synod of the New Hebrides," and the Synod which covers 8 Islands meets yearly in Aneityum, for business.

Summary of statistics of the Presbyterian church of Australasia.

NAME.	MINISTERS.	CHARGES,
Victoria	135	150
New South Wales	63	70
Queensland	18	30
New Zealand	38	50
Otago, N. Z.	36	40
Tasmania	11	13
South Australia	12	14
Synod of New Hebrides	12	12
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Confederation of Presbyterian Churches.

A "Confederation" means an alliance of independent States for promoting and protecting objects of common interests. Such a union of Presbyterian Churches is a very old idea, being in fact the logical consequence of Presbyterian co-relation of church courts. If it is not a human but a divine arrangement that all the Synods of a country should meet in one General Assembly, where is the reason for stopping short of bringing these General Assemblies into an assembly more general still, which might be called an Ecumenical Council, with this rule of course in operation, that the higher the court the more general and weaker becomes its authority?

The effort to secure such a court is not at present made by enthusiastic and inexperienced youth, but by men like President McCosh who have weighed their hopes and their fears before setting their hand to the work. It is impossible for us to express in better language than the following what Dr. McCosh's reasons for this movement:—

1st. It would exhibit before the world the substantial unity, quite content with minor diversities, of the one great family of Presbyterian Churches.

2nd. It would greatly tend to hold up and strengthen weak and struggling Churches, by showing that they are members of a large body. The Protestant Church of the Continent of Europe, for example, feel the great need of sympathy and support from Churches more favorably situated.

3rd. It would enable Churches, which are not inclined to organic union, to manifest their belief in the unity of the Church and to fraternize with whom they love, while still they hold to their distinctive testimony.

4th. Each Presbyterian Church would become acquainted with the constitution and work of sister Churches; and their interest in each other would be proportionately increased. Some might in this way be led to see in other churches excellencies which they would choose to adopt.

5th. The Churches may thus be led to combine in behalf of the truth, against prevalent errors; as, for instance, to defend the obligations of the Sabbath, to resist the insidious efforts of the Papacy, especially in the matter of education, and to withstand Infidelity in its various forms.

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6th. Without interfering with the free action of the Churches, this Council might distribute judiciously the evangelical work in the great field which is the world ;" allocating a sphere to each, discouraging the planting of two congregations where one might serve, or the establishment of two missions at one place, while hundreds of other places have none. In this way the resources of the Church would be husbanded, and her energies concentrated in great enterprises.

7th. It would demonstrate to the Christian world these great facts in the working of the Presbyterian system : That, by its reasonable polity, it consists with every form of civil government ; that, by the simplicity of its usages, it is adapted to all the varying conditions of the Church upon the earth ; and that, by its equal distance from license and arrogance, it is best prepared to recognize, the kindship of all believers.

8. It would manifest the proportions and power of the Presbyterian Churches, and thus offer effectual resistance to the exclusive pretensions of Prelacy and Ritualism in all their forms.

9. From such a Council, hallowed and quickened by the Redeemer's presence, there might proceed, as from a heart, new impulses of spiritual life, bringing every member of the Church into closer fellowship with his Divine Master, into deeper affection for his brethren for his Master's sake, and into more entire consecration of all his powers to the Master's Work.

Should it be found possible to gather into a General Council, though it were only once in four years, the wisest and holiest men of those Presbyterian Churches, at which we have just glanced in the preceding pages, there is no doubt that under the guidance of the Holy Spirit their collective experience on some general questions, might be gathered into decisions and actions that would exercise a mighty influence on the world.

Missions in India.

We have always had two valuable sources of information in regard to the missions in India ; 1. The Reports of the Missionary Societies, which give generally a very truthful picture of the work, with its lights and shades. 2. The testimony of such men as Lord Lawrence, Sir Donald McLeod, and Sir Bartle Frere. But there is new evidence come into court. We refer (3) to the recent Blue Book of the Indian Government, which devotes a section to the Mission work and Missionaries of India in their social and educational aspects.

According to this official document the Protestant Missions of India, Burma and Ceylon, are carried on by 35 missionary societies, which employ 666 foreign missionaries, occupying 522 principal stations, and 2,500 subordinate stations.

The Report bears valuable testimony on these points : 1. The unity that prevails among the different denominations. During twenty years they have held five conferences ; and at the last 121 missionaries met belonging to 20 different societies.

2. The missionaries have done important work in collecting native literature. They have issued during ten years from 25 mission presses, 3,410 new works in 30 languages.

3. They have done much to promote education in their vernacular schools and Training Colleges.

4. They have exercised a most beneficial influence on the community in raising its moral tone.

5. They have gathered into their churches a quarter of a million of Christian converts, who form a leavening element in the mass of heathen.

6. They have destroyed the power of idolatry over the rising genera so that the feasts are deserted.

This report closes forever the mouths of those who say that mission India are a failure ; on the contrary their success is great beyond human culation.

Universities of the Dominion.

The four Universities following are public institutions. The Presbyterian Church in Canada is, however, deeply interested in their efficiency, not from the influence they ought to exert over the educated youth of the Dominion, but from the place they already occupy, and shall occupy to a great degree time to come, in affording candidates for the ministry education in previous to entering the various Theological Seminaries.

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Her Royal Highness Victoria-Adelaide-Mary-Louisa, PRINCESS ROYAL OF ENGLAND & PRUSSIA, born Nov. 21, 1840; married to His Royal Highness Frederick William, Prince of Prussia, Jan. 25, 1858; issue, four sons and four daughters.

His Royal Highness Albert Edward, PRINCE OF WALES, born Nov. 9, 1841; March 10, 1863, Alexandra of Denmark (Princess of Wales), born Dec. 1, 1844; issue, Albert-Victor, born Jan. 8, 1864, and George-Frederick-Ernest-Albert, born June 1865; Louise-Victoria-Alexandra-Dagmar, born Feb. 20, 1867, Victoria-Alexandra-Olga-Mary, born July 6, 1868; Maud-Charlotte-Mary-Victoria, born Nov. 26, 1869.

Her Royal Highness Alice-Maud-Mary, born April 25, 1843; married to His Royal Highness Prince Frederick-Louis of Hesse, July 1, 1862; issue, one son and five daughters.

His Royal Highness Alfred-Ernest-Albert, DUKE OF EDINBURGH, born Aug. 6, 1848; died Jan. 23, 1874; Her Imperial Highness the Grand Duchess Marie-Alexandrine of Russia; issue, Albert-Alexander-Alfred-Ernest-William, born October 15, 1874.

Her Royal Highness Helena-Augusta-Victoria, born May 25, 1846; married to His Royal Highness Prince Frederick-Christian-Charles-Augustus of Schleswig-Holstein-Sondenburg, July 5, 1866; issue, two sons and two daughters.

Her Royal Highness Louisa-Carolina-Alberta, born March 18, 1848; married March 1871, Marquis of Lorne.

His Royal Highness Arthur-William-Patrick-Albert, born May 1, 1850.

His Royal Highness Leopold-George-Duncan-Albert, born April 7, 1853.

Her Royal Highness Beatrice-Mary-Victoria-Feodore, born April 14, 1857.

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Royal Highness, Edward, Duke

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daughters.

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843; married to His Royal

son and five daughters.

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May 25, 1846; married to His

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March 18, 1848; married Mar-

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On every promissory note, draft, or bill of exchange, not more than \$25, 1 cent; over \$25 to \$50, 2 cents; over \$50 to \$100, 3 cents.

On every promissory note, draft, or bill of exchange, executed singly, for the first \$100, 1 cent; for every additional \$100, or fraction of a \$100, 2 cents.

On every draft or bill of exchange executed in duplicate, for the first \$100, 2 cents; for every additional \$100, or fraction thereof, 2 cents.

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The duties to be paid by stamps affixed to each promissory note, draft, or bill of exchange:

the person affixing such stamp shall, at the time of affixing the same, write or stamp thereon the date at which it is affixed, and each stamp shall be held *prima facie* to have been affixed at the date stamped or written thereon, and, if no date be so stamped or written thereon, such adhesive stamp shall be of no avail.

Penalty for neglecting to affix stamps, or for wilfully writing or stamping a false date thereon, \$100.

The Governor in Council may direct stamped paper to be prepared for the purpose of this Act.

Postal Guide.

Principal Officers of the Post Office Department.—Postmaster-General, Hon. D. A. Donald. Money Order branches—Peter L. Sueur, Chief Superintendent.

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Canada.—Letters posted in Canada addressed to any place within the Dominion (including Manitoba, British Columbia and Prince Edward Island) pass, if prepaid, for 3 cents per oz., but if posted unpaid such letters are charged 5 cents per $\frac{1}{2}$ oz. Letters mailed at any place for delivery by or from that same office, are charged 1 cent each, and must be prepaid, otherwise they are sent to the Dead Letter Office.

Newfoundland.—Postage on letters 6 cents per $\frac{1}{2}$ oz. Newspapers 2 cents each. Prepayment necessary.

Bermuda (via Halifax).—Letters 6 cents per $\frac{1}{2}$ oz. Newspapers 2 cents each. Printed matter 6 cents per $\frac{1}{4}$ oz.

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POST CARDS WITHIN THE DOMINION AND TO AND FROM THE UNITED STATES.
Postal Cards circulate in the Dominion at 1 cent each. An additional 1 cent stamp must be affixed when addressed to the United States. Unless so paid they will not be forwarded.

Postal Cards from the United States, when prepaid 2 cents, will be delivered without other charge.

REGISTRATION OF LETTERS.

Persons posting letters containing value, should register them, and obtain from the Post Master a Certificate of Registration.

The charge for Registration, in addition to the postage, is as follows:

On letters to any other place in Canada or British North America - - - - 2 cents.

On letters for the United States - - - - - 5 "

On letters for the United Kingdom - - - - - 8 "

PARCEL POST.

The charge on Parcels by the Parcel Post, which is limited to places within the Dominion, 12 $\frac{1}{2}$ cents per 8 oz., (with 5 cents additional if Registered.)

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A Book Packet may contain any number of separate books, publications, works of
ture and art, maps or prints, photographs, daguerrotypes, when not on glass or in
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and the books, maps, papers, &c., may be either written, printed, or plain, or any
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